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THE WANDERER WELCOMED HOME.

"RICH IN MERCY."

AFTER the services of one Lord's day in the course of last winter had come to a close, and I had watched the congregation slowly retiring until all had disappeared, I observed a tall young man coming forward to address me. On requesting to be pardoned for the freedom he supposed he took, he said :

"My wife, Sir, is on her dying bed, and is exceedingly anxious for a minister to visit her ; as the distance is not great, I have used the liberty to ask whether you would gratify her wish." I instantly complied, and accompanied him through several streets until we came to his residence. As he cautiously knocked for admittance, my soul sank within me, for we seemed to stand on the very threshold of eternity. The message of God had come to that abode requiring a soul to hasten into his presence. To awaken the first accusations of conscience within it, perhaps, how difficult ! To minister even through ignorance or inadvertence to its self-deception, how dreadful ! My heart seemed to leap from my bosom as I entreated God to grant me his assistance. When the door opened, we ascended a narrow staircase to a small chamber in which a single light burnt dimly. It revealed an interesting-looking person, apparently about twenty years of age, sitting in a stooping posture in bed. Immediately, my conductor turned and said he would now leave me. He accordingly went down stairs, and we remained alone. On sitting down, I remarked to the poor invalid that she appeared very ill. She burst into a flood of tears, and exclaimed, with an expression of great agony : "My body suffers nothing, Sir, in comparison with my

soul !" I observed, that every *unforgiven* sinner had reason to feel as she did, for God was a being of perfect justice. "Yes," she rapidly added, "he is not *all* mercy, and my sins cannot be punished enough." "What," I inquired, "makes your sins appear so great ?" "Oh," she answered, "I have refused all his offers of mercy. From my childhood I have heard the gospel, and have until now rejected it. Three years ago he laid me on a bed of sickness—then I vowed I should serve him—but I have sunk deeper into sin than ever. I have forsaken public worship for every trifling reason. I have hardened myself in crime !" Tears choked her further utterance. On her becoming composed, I inquired why, since she knew of the Saviour, she did not apply to him for pardon, for it was said, "His blood cleanseth from *all* sin." "I do,—I do," she replied ; "but every time I look to him he seems to turn frowning from me. I have grieved him too long. He is determined now that I shall suffer. O that I could recall my past life ! O that I could bring back but a single sabbath of the hundreds I have broken !"

Nothing but the tones in which these words were uttered could convey to any one the impressions which they made on me. I had earnestly prayed that my natural feelings might not prompt me to offer any consolation but such as should spring from a believing reception of the gospel ; but I soon perceived that it was not in the power of the kindest earthly friend, or of the most confident priestly absolution, to convey peace to such a wounded spirit. Conscience was already too much aroused, and was scrutinizing

the past life with a too piercing inquiry, to admit of any consolation which did not arise from a view of satisfied justice combined with infinite mercy! I therefore continued, by observing that her sins did indeed seem to be very great; that it was not wonderful she should be alarmed at the probable consequences of them; but that she should not increase their number by questioning the truth of what God had said, namely, that he would pardon every sinner who humbly applied to him through his own beloved Son. "He that believeth in him shall not perish, but have everlasting life." "Come now, let us reason together; though your sins be as scarlet they shall be as white as snow, though they be red like crimson they shall be as wool." On hearing these words, she fixed her eyes upon me with a look of great earnestness, and said, "Are not my sins too great to be forgiven?" "They are not," it was my infinite privilege to answer; "for Christ has said, 'My blood cleanseth from *all* sin.'" An expression of wonder seemed to pass across her features for a moment, and then, with a tone of considerable firmness, she put this question:

"Do you know of any instance of a person being pardoned after having sinned against knowledge and light as I have done?" I answered, that the word of God informed us respecting Saul of Tarsus, who was well instructed in the Old Testament Scriptures, and had actually seen the first martyr Stephen die, while giving testimony to the power of the gospel; and that even, when in the very act of persecuting believers, he was pardoned and saved, and afterwards much honoured by God.

A considerable pause ensued, when she appeared lost in meditation. I left her to break the silence, when with equal anxiety she remarked:

"But Saul committed his sins against the people of God, whereas I have slighted and despised Christ himself; that alters the case."

"The persons," I continued, "who crucified with their own hands the very body of Christ, received, according to his own command, the offer of mercy; and when Peter preached to them he said, '*Repent, every one of you.*' It is very probable, that some of these very sinners are now in heaven, for there were as many as three thousand individuals pricked in their hearts when they were

told that it was the Son of God whom with wicked hands *they* had crucified and slain."

"'Tis very wonderful," she exclaimed with growing interest. "I cannot understand it! It seems to me impossible! What! can I be saved? Why, my life is almost done! I now am of no use to God! Pray does the Bible inform us of any one who had spent a life of sin being saved at the last moment?" I observed, that I thought it was sufficient to know that God had expressly offered to save every soul, under any circumstances whatever, which came to him through Jesus Christ; that it was sinful in any one to discredit what he had so solemnly and repeatedly said; at the same time, that such was his great forbearance with the unbelieving, that he had given a remarkable example of the kind referred to; for, at the time Jesus was dying, there was a thief expiring too, who called out for mercy, saying, "Lord, remember me;" and that Christ, even although he knew that the person who addressed him had been a wicked man, and had only then a few hours to live, returned from the one cross to the other the gracious answer, "To-day shalt thou be with me in paradise."

"It is wonderful!" she added, "I must believe. The recollection of my sins makes me waver; but how can I doubt when Christ has such love and such power! Lord, strengthen me! O, wilt thou yet take me? What! me?"

She continued for some time expressing herself with great fervour, and in a manner which led me to hope that the blessed Spirit was indeed unfolding to her the way of life. As the interview had now lasted for a considerable time, I proposed to close it by prayer. When we had concluded, she stated that she experienced a trust in the Saviour altogether new and peculiar.

On retiring from that solemn chamber I could not but admire the goodness of God in permitting me to convey the news of salvation to one who had been made so anxious to hear them. The subject to which the attention of the congregation had been directed on that evening was founded on the questions of the prophet, "Is there no balm in Gilead? Is there not a physician there?" and it was a refreshing privilege to see that question so triumphantly answered in the manifest adaptation of the gospel to a wounded and dying sinner. But the sense

of gratitude thus produced was much deepened when I came to perceive the various steps by which the hand of providence had led me to that interview. The poor sufferer had had a dangerous illness a few years before, when a gentleman* visited her, and felt much concerned for her spiritual welfare. On her recovery to health, and when her husband's engagements required them to leave the metropolis, and to remove to a distant town, that friend requested her, if possible, to attend the ministry of the only minister with whom he was acquainted in that place. They sincerely promised compliance; but, alas! those terrors of conscience which do not lead onwards to a full acceptance of the gospel have no lasting influence! The companions and gaieties of a new sphere led her astray. Love of dress, as she repeatedly assured me, fostered vanity, jealousy, and many kindred evils. Oh, how I have longed that some Christians who are scarcely aware of the influence of their example in this respect, had heard these confessions of a broken heart! I do think that they would ever afterwards, if not for their own sakes, yet for the sake of others, have studied the utmost simplicity of attire. As if the enemy of souls had been determined to try her to the utmost, she was led into the acquaintance of a Roman Catholic family, who induced her frequently to attend the Romish worship, and almost to embrace its deceitful doctrines. It was whilst standing in the crowd, amid the splendours of one of their festivals at the close of the year, that the hand of God arrested her. She was taken home, and laid on that bed of sickness from which she never rose. Immediately the voice of conscience rolled like thunder over her trembling spirit. Her friends sent for the Romish priest, who visited her and pronounced her sins forgiven. Vain and blasphemous act! The soul of the sinner loathed the consolation. The power of God was upon her, and she panted for some other balm. For the first time since the beginning of her course of folly, the name of the minister to whom she had been recommended came to her recollection, and she anxiously entreated her husband to try and discover him; but he knew not how to comply with her wishes. He

was therefore entreated to seek for the attendance of any minister who would willingly come. Accordingly, on one Lord's day he went abroad, to enter into the first place of worship he could find. After entering one where he found the worship not yet begun, he passed by another, into which he saw an individual entering, of whom he inquired whether it was probable that the minister would visit a sick person. On being answered in the affirmative he waited until the close of the service, and by a most singular providence, found the very individual to whom his dying wife had been directed, and who immediately accompanied him as I have already described. This circumstance much strengthened me in prayer that God would have mercy on her soul.

In my succeeding interviews, it became more and more evident to my own mind that God had in his mercy plucked her as a brand out of the fire. Her convictions of sin were of the most deep and powerful kind, and yet accompanied with an humble and thankful reliance on him who died "the just for the unjust."

"Am I right," said she, on the following morning, "in supposing that neither the pains of my body, nor my great sorrow for sin, can procure my salvation?"

"Yes," I answered.

"And," she continued, "that they do not even help to save me; but that it is only for the sake of Christ?"

"Yes," I repeated.

"Oh, how wonderful," she exclaimed, "how wonderful that I never saw this before! It is so simple, yet so convincing!"

Grief for the sinfulness of her past life, instead of becoming less, grew deeper and deeper as her hope of pardon became more established.

"Do Christians," she inquired, "ever doubt their interest in the love of Christ? for when I consider the infinite holiness and justice of God, I cannot but tremble and cease to hope."

On being reminded of the perfection of Christ's offering, she added,

"If God declares he is satisfied, that is enough for me; but, oh, that must be an astonishing ransom which can not only atone for such sins, but break such a heart as mine!"

Indeed the progress of humility was one of the most interesting features of

* Connected with the Christian Instruction Association of Devonshire Square Chapel.

her apparently renewed character. Had there been a disposition to overlook the unfavourable points of her case, or to indulge in a mere general expectation that all would be well beyond the grave, there must have been little ground for satisfaction. But even the most joyous sentiment she expressed was beautifully clothed with penitence.

"Oh, can there be forgiveness for me?" she once exclaimed. "Shall I indeed see Jesus? When I do, I shall not make up to him, so that he may not spurn me away. I shall lay myself down at his feet and cover my face. The woman who wiped his feet with her tears was accepted of him!"

On another occasion she inquired whether it was my belief that there were different degrees of glory in heaven; and on being answered rather in the affirmative, she said that she had formerly been told so, and now found that the consideration was a great relief to her mind. I inquired, how it was so; and she answered: "I cannot conceive myself placed beside those who have faithfully served God during all their lives. I have forgotten and offended him all along until I came into this extremity. I have only served myself by trusting in him now. But if I could get even the meanest office in heaven, so that I could just hear the Saviour's voice, and be sure of his favour, I should feel that it best suited me, and it would be a surprising privilege."

These sentiments, not only heavenly in themselves, but often expressed with a remarkable natural eloquence, were strangely contrasted with the external misery of her situation. One evening rather late, I took a friend with me for the purpose of seeing her; when we were met at the door by her female attendant, who was quite unacquainted with her, trembling with fear. We asked what was the matter, when she could scarcely reply, but muttered only, that it was "dreadful to be alone with death."

"Where is her husband?" we asked.

"He has not been at home since morning," was the answer. Until that moment, it had not struck me that her only earthly protector had rushed even more rapidly than herself down the path of ruin. How truly desolate and deserted was she in all that related to the present world! We went up stairs, and found that she had awoke from one of

those distressing slumbers which persons in a weak state of body, and under the influence of medicines of a peculiar kind, are called to endure. A thousand drawn swords seemed to have been pointed towards her with a view to her destruction, and from which escape appeared impossible. After such a struggle, it may be conceived how haggard, wan, and anxious she appeared. The spectacle indeed can never be erased from the memory of those who saw it. After making what arrangements we could for her protection through the night, and, above all, commending her to that God who had appeared gracious to her in her low estate, we turned to depart. But what was our horror, when we met on the threshold the intelligent young man who had appealed to me on behalf of his dying wife, coming in—intoxicated! In such a scene, and at such a time! In what fierce colours did it picture the wretchedness of sin!

It appeared to us, at first, strange that she took no delight in the society of her husband; but, on further reflection, we saw in the circumstance another proof of the remarkable change in her tastes and joys which the Holy Spirit had effected. Her dying charge to him, however, was one of the most affecting incidents of her closing hours. Calling him to her side, she entreated him with the intensest earnestness to "flee from the wrath to come," saying, "O, if you knew the regrets of a death-bed repentance, you would not put off the question of your salvation for a single hour. Here did I lie, racked with bodily pain, distressed out of measure by the recollection of past sins and broken resolutions, having my memory filled with frivolous songs and exciting scenes at the theatre—all making my salvation next to impossible. God may not have mercy on you as he had on me if you trifle with the blood of Christ. You never can meet me," she added slowly and thoughtfully, "unless you come to heaven. I never can be among the damned; I love Jesus!"

This address left a deep impression on the mind of her husband; for he was afterwards very attentive and tender. He has since followed her to the judgment.

The ravages of disease continued to advance, and rendered her existence exceedingly painful and burdensome; and it would have been strange if her hopes

had not varied with the state of her sinking frame. It was delightful, however, to see them ever reviving and falling upon the sure foundation. Much of her time was now spent in meditating on the love of Christ, and in expressing her infinite obligation to him. "If the happiest hour of my past life," she expressively said at this period, "were spread over all eternity, I would not resign for it the short time which has elapsed since I knew the Saviour. Nothing can be compared with the happiness of his friendship. It is more precious than a thousand worlds."

With this joy there was united a pleasing tenderness of conscience that seemed to bespeak the spirit of adoption. As she drew near to the gates of death, we were rather startled by hearing her say, "I almost wish that God would remove my reason."

"Why?" we asked.

"Because then I could not sin against him by murmuring over my sufferings."

Being reminded that God would grant all that was truly needful, even in the hour of death, she added, "O yes; I am willing to wait. God will explain his reasons above. I have found him a God of infinite mercy. I believe he is a God of perfect justice, and he will not try me one moment too long!"

While thus speaking she was agonised with pain, and, waving every one to a distance from her, in the hope of breathing with greater freedom, life speedily ebbed away, until it was evident that she had "fallen asleep."

Does not this short account prove, beloved reader, how full and free is the salvation of the cross? Whom has the Saviour ever turned away? Where is the sinner who has perished at his feet? Hell can boast of no such victim. The world never witnessed such a wretch. No! "Whosoever cometh unto me, I will in no wise cast out." Hast thou then ever come to him?

Perhaps these lines may fall under the eye of one who has lived a life of much rebellion against God, and is now laid upon the couch of sickness, without hope for eternity. Oh, be entreated to make immediate application to him who alone can forgive thy sins. See, how

promptly, how perfectly he pardons. Hear his tender voice chiding your delay—"Come unto me; come unto me;"—"Behold I stand at the door and knock."

It may be, dear reader, that thou art in the midst of health, spending thy days without thought, storing up for a dying bed materials of self-reproach, perhaps for the flames of hell fuel for bitter remorse! Ah! be warned to repent without an hour's delay. No season, even of sickness, may be granted thee for reflection; by some sudden accident, by some secret breaking asunder of the cord of life, thou mayest be hurled into eternity. Flee, then, as if already standing on the brink of eternity—as if already in the arms of death. Flee unto the only Saviour of guilty sinners. "Whosoever believeth in him shall not perish, but have everlasting life."

Lines which afforded consolation to the Subject of the preceding account.

"O Thou from whom all goodness flows!
I lift my soul to Thee;
In all my sorrows, conflicts, woes,—
Jesus, remember me.

When on my aching, burdened heart
My sins lie heavily,
Thy pardon grant, new peace impart,—
In love remember me.

When trials sore obstruct my way,
And ills I cannot flee,
Oh, let my strength be as my day!—
For God remember me.

If, for thy sake, upon my name
Shame and reproach shall be,
All hail, reproach, and welcome, shame,
If thou remember me.

When worn with pain, disease, and grief,
This feeble body see,
Grant patience, rest, and kind relief,—
And, Lord, remember me.

When in the solemn hour of death
I wait thy just decree,
Be this the prayer of my last breath,—
O Lord, remember me.

And when before thy throne I stand,
And lift my soul to Thee,
Then with the saints at thy right hand,
Still, Lord, remember me."

THE LORD'S JEWELS.

THOUGHTS ON MALACHI iii. 17.

"They shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."

THE times in which the prophet Malachi lived were very depraved. The sentiments and the conduct of the people were alike corrupt. They said, It is a "vain thing" to serve God, and that there was "no profit" in keeping his ordinances. But the experience of God's people, and the declarations of Scripture, amply prove, that "godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come." Innumerable voices declare the tabernacles of the Most High to be exceedingly amiable, "his ways to be ways of pleasantness, and his paths to be paths of peace." The people pronounced the proud happy; though nothing can be more plain than that they are miserable; for that which will not even disturb the peace of the humble individual, will break a proud man's heart.

In the time of this prophet, they who did wickedly "were set up" on high, and honoured; and when such men rule, all that is vile and detestable may be expected to abound. But there were some in this afflictive period "who feared the Lord, and spake often one to another,"—"a good man out of the good treasure of his heart does bring forth good things;" "and the Lord hearkened, and heard, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." Jehovah is "the hearer and the answerer of prayer; this is his name for ever, and this is his memorial to all generations." "His eyes are ever on the righteous, and his ears are ever attentive to the voice of their supplications;"

"Lo! to the social band he bows,
His still attentive ear;
And, whilst his angels sing around,
Delights their voice to hear."

And what did he say of these despised people? What! why, listen; "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

OBSERVE, how the blessed God himself describes his people. Indeed, the Holy Spirit has portrayed their characters by a pleasing and instructive variety of

metaphors. They are pilgrims, and are on a journey to eternity; nor will they be fully at rest till they reach their Father's house in glory. They are a peculiar people; they "dwell alone among the nations," and are, in principles and in conduct, unlike the men of the world. They are God's witnesses; and are bearing a faithful testimony for his glory, in the church and in the families and neighbourhoods where they reside. They are the precious grain which alone shall be gathered into the garner of the skies. They are the good soldiers of Jesus Christ, who are contending against all that is opposed to the will of the Most High. They are children of God, "the sons and daughters of the Lord Almighty." And here, Jehovah expressly calls them his jewels.

Jewels are beautiful ornaments of great worth; of gold, or silver, or precious stones. The very mention of them suggests the idea of *rareness*; they are by no means common, or to be found in every place. This view is descriptive, in some respects, of the characters of God's people. At an early period of the history of the world, there was but one who "walked with God," and God took him by miracle, to shine in his palace in glory. At a similar time, there was but one righteous man, and God preserved him in an ark, when, in his righteous displeasure, he destroyed the world. The populous cities of the plain could only present one godly person; but God sent his holy angels to save him as "a brand from the burning." When the apostle John wrote his epistles, he said, referring to the few of the servants of the Most High, "We are of God, and the whole world lieth in the wicked one." But all are not jewels which appear to be such; not a few shine, but it is with an artificial, and not with a native lustre. Where ten of them have been found together, five of them have dazzled the beholder with a false brilliancy; so that, comparatively speaking, the real jewels are but few. Though, perhaps, they are more than we imagine; for the Lord has very many who are "hidden." O my God,

through the riches of thy grace, put me, I pray thee, among thy shining ones!

The Lord's people are his jewels. The metaphor suggests the idea of *general excellence*. God's people, with all their faults and flaws, are a most excellent people; they are the excellent. "My goodness," says the psalmist, "extendeth not to thee; but to the excellent of the earth, in whom is all my delight." "The righteous," says the wise man, "is more excellent than his neighbour." Who could make up the loss of the sunshine and of the showers to the natural world? And the loss of God's jewels to the spiritual state, would be irreparable. If they were removed, there would be no divine light or glory left in our world. Not that they have anything of which they can really boast. The great God, the omnipotent lapidary, made them what they are. They were originally but common stones, taken from the common quarries of nature, only fit to be broken to pieces, and to be cast as worthless objects into the highway, to be trampled under foot. They were indeed altogether unworthy of his notice, they were so mean, and so much akin to the rubbish around them. Every ray by which they shine, they have received from their gracious owner's all-polishing hand.

No language can describe the *preciousness* of the Lord's jewels; yet there are not a few who regard them as but of little worth; the estimate they form, however, is unworthy of notice, as they are incapable of making a just appreciation of their value; God, the great and the only true judge of excellence, has purchased them at an infinite price:—

"Their value was paid down; the fund of heaven,
Heaven's inexhaustible, exhausted fund,
Amazing and amazed, poured forth the price,
All price beyond!"

He estimates them so highly, that he watches over them with unremitting care. He preserves them as "the apple of his eye," and keeps them as in "the hollow of his hand." He has left them for a season to shine as "the lights of the world." O thou, Lord of these gems, help me perpetually to shine to thy praise and glory!

They are the *Lord's* jewels, and he has set them apart as his treasures. "The Lord's portion is his people." "This people," he says, speaking of his jewels, "have I formed for myself, to show forth

my praise." He justly claims them as his. And they have engaged, and in the most solemn manner, to be his. Ah, did you not do so in your secret retirements? Do not the walls of your closets bear witness that you have said many times, Lord, we will be thine; in body, soul, and spirit, we will be entirely and for ever thine? When devoted, especially, in the solemn ordinance of baptism, to the service of the Father, the Son, and the Holy Spirit; when partaking of the precious elements of redeeming love, did you not utter the language of entire consecration? Have you not often made the sanctuary resound with the noble, the animating sentiments,

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all?"

Then, forget not that the vows of the Lord are indeed upon you!

They are the *Lord's* jewels, for he disposes of them as he pleases. He determines what part of the world they shall adorn, and how long they shall shine; how they shall be removed, and at what period; whether early, or at a more advanced season, to be added to the gems which are destined to shine forth as the sun in the eternal palace of the great King!

They are the *Lord's* jewels, for he will claim them as his, when all worlds shall be assembled at his tribunal. With emphasis we may exclaim, he "will make them up in that day!" Mighty sovereign, I pray thee to grant, that I may shine, through thy rich grace, among them there!

The happy day will arrive *when the Lord will make up his jewels*. Enoch, Noah, Abraham, Moses, Joshua, Hezekiah, Josiah, Isaiah, Malachi, Peter, Paul, Stephen, and John, and multitudes of lesser name, have lived and shone at *different periods of time*; but when the Lord shall "make them up," they shall all shine in one collective blaze, to the honour and glory of him whose hand has formed them with so much beauty, and who, though infinite in magnificence, deigns to call them his.

He will assuredly "make them up." They are now *scattered among people of every clime*, and of every colour, and they are to be found among the different denominations which divide the Christian world. But when God shall "make them

up," they shall constitute one glorious nation, such as the sun never shone on before; they shall compose one blessed communion, each of whom shall shine as "the stars in the firmament for ever and ever."

As yet the Lord's jewels shine not in one casket; but this shall be the case when the Lord shall "make them up." Indeed, in the present state there are no such things as mines of jewels and precious gems. They are *found mingled with rubbish and common stones*, which do not emit a single ray of glory; which are even black and unsightly, and have no kind of comeliness. The great prophet has described the Lord's jewels, as found among things which are of little or no worth, in figurative but expressive language, as "wheat" among the good-for-nothing tares; as "sheep" among the goats; and as people divinely "wise," among the foolish. But when he shall come to "make up his jewels," he will separate the precious from the vile. The wheat will be no longer with the tares, nor the sheep with the goats, nor the wise with the unwise; nor will the precious gems of the great King, be found any more among the common rubbish of the world. Nor will the divine gatherer of these treasures make any mistake; none, however bright they may be, shall pass for real gems, who are not really such. "He shall send his angels, and they shall gather his elect jewels" "from the four winds, from one end of the heavens to the other." They will gather none but the true jewels. O my God, give me the honour and the happiness of being an interested spectator of that blaze of glory.

Yes, he will "make up his jewels." *He will put his finishing hand to them, and cleanse them from all their imperfections and defilements.* At present none of them shine with an entire lustre. Little flaws are found in the best of them, and great ones in very many. Nor can

it be said of any that they shine with unvarying brightness. Indeed, there are many dark and cloudy days in which they scarcely seem to shine at all. It is recorded of one of the noblest of the Lord's gems, that it was far from being perfect, and that its brightness was often greatly obscured;* but when the Lord "shall make them up," he will put his finishing hand to them; and the most penetrating eyes shall not be able to discover in them—no, not even the tiniest flaw.

The Lord will make up his jewels "in that day" for which "all other days were made." Then he will say to the world, which shall be assembled at his tribunal, "These are mine!" and who will dare to dispute his claim? Who will dare to despise, reproach, and trample on them any more? Yea, who will not admire them when God shall own them, and they shall all shine forth with beauty and splendour unchanging and immortal?

"The Lord of hosts," whose power is uncontrollable, has engaged to accomplish this great work. He is fully able to effect it. "Thousand thousands stand before him, and ten thousand times ten thousand minister unto him." How happy they, who shall be gathered among his jewels in "that day!" And all who are found among them now shall be found among them then. And are we shining now to his praise, in the church, in the family, and in the world? How should each, with a fervour which to be known must be felt, lift up his heart and eyes to the throne of mercy, and say,

"Let me among thy saints be found,
Whene'er the archangel's trump shall sound,
To see thy smiling face;
Then, loudest of the crowd I'll sing,
Whilst heaven's resounding mansions ring,
With shouts of sovereign grace!"

Southampton.

B. H. D.

* Phil. iii. 12. Rom. vii.

HIGH PULPITS AND THE BRONCHITIS.

From the New York Baptist Advocate.

It is well known that a number of ministers have been arrested in their labours by a disease of the throat, called the *bronchitis*. Some have supposed that this disease is contracted by the practice of taking cold water when engaged in public speaking; that the cold water, taken into the throat, heated and

irritated by action, causes inflammation.

I am not about to controvert this opinion, which, I believe, has the authority of some respectable physicians, as it appears likely the practice may have such a tendency. But as this complaint, as far as I know, is almost exclusively confined to ministers, and scarcely, if at all, known among other public speakers, I have had a query whether there were not other causes. Lawyers, and parliamentary orators, are in the habit of addressing large assemblies, in large houses, with great vehemence, and often great length, and frequently amid considerable noise and interruption. And many of them are in the habit of taking cold water at very frequent intervals, while speaking. The Representatives Hall in Congress is, at least, ninety feet in diameter, and requires great effort of a speaker with an ordinary voice, to be distinctly heard; and yet I recollect but one or two members for a third of a century, who have suffered any essential inconvenience from speaking in it, and these were cases unlike the Bronchitis.

I have therefore been led to believe that this disease is occasioned principally by the construction of our meeting-houses. Until recently they were built with high pulpits, and side galleries; and, notwithstanding modern improvements, many of these old-fashioned houses remain.

Now, as sound naturally ascends, the speaker, from the high pulpit, is under the strong temptation, if not absolute necessity, of leaning forward, in order to send the sound downward, that the people may hear upon the floor; and in thus leaning over the pulpit, he bends his neck, compresses the lungs, and places himself in the worst possible position for easy, natural elocution. For every orator knows that, to speak easily, naturally, forcibly and safely, the body must be so erect, and the shoulders so far thrown back, as to give the lungs and throat, all the organs of speech, their natural unembarrassed position; and that consequently, this bending and curving position of the neck while expelling vehement sound must have a powerful tendency to irritate the throat.

This, though one, may not be the sole

cause of this complaint. Speaking to large assemblies, in large houses, without proper care to exclude the cold, especially the evening air, from the throat and lungs after speaking, may be one cause.

And the reason why lawyers and statesmen suffer less in their profession, probably is, they are not placed in such an unfavourable position. Such is the construction of our halls of legislation, and courts of justice, that every speaker may not only follow nature in this respect, but seems to be compelled to do it. Lawyers, in addressing the court, stand erect and look up to the bench. In addressing the jury, they necessarily assume the most favourable position for elocution. And the court, when addressing both the jury and the bar, are so slightly elevated as to experience no inconvenience. Much the same may be said of deliberative assemblies.

I have only to add, what, probably, few have not observed, that a great part of the natural effect of good speaking is lost when the speaker occupies a high pulpit. No lawyer on earth would argue an important case from such a place—he would be sure to lose it if he did. No intelligent layman will deliver an address from a high pulpit if he can well avoid it. If he does, he always seems conscious of the disadvantage of his position. I have lately seen a test; one addressing an assembly from a high pulpit, and the other took the platform before it. The former, much the best speaker, fell short in effect; for he was so high up, and so far off, that the soul of his eloquence seemed not to reach his hearers; and the effect seemed much the same as coolly reading the facts he uttered. The latter being very near his audience came directly home to their “business and bosoms.”

A benevolent and discriminating public need only to appreciate these facts, it is believed, to relieve their ministers and benefit themselves, by substituting low pulpits for high ones in churches where they exist.

THORAX.

June, 1840.

P. S. Since writing the foregoing I have heard of some new cases of Bronchitis—all of ministers occupying high pulpits.

OBSERVATIONS ON PARTS OF THE PENTATEUCH.

BY THE LATE REV. JOSEPH KINGHORN.

Genesis v. 24.

And Enoch walked with God : and he was not, for God took him.

What is recorded concerning Enoch, is a strong evidence of the doctrine of man's immortality ; and it deserves consideration, that the history of the fall supposes man was immortal before he had sinned, and that, by sin, he lost his immortality. Knowing, then, what had been his condition, he would the more easily understand and believe in a future state of existence, in case God distinguished any eminently good man with an extraordinary departure from this world. And, though a separate unknown state of being may be thought hard to be conceived, and unlikely to enter the minds of men, yet the contrary appears, not only from the belief of many nations respecting it, but from the ease with which a notion of a future state may be impressed upon the minds of children.

Genesis vi. 15.

"The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

The proportions of the ark are good, as has been shewn by experiments made in Holland. Michaelis says, the *naves Noachidæ*, (as those ships were called which were built on the proportions of the ark,) would not carry cannon well, but, as he observes, that is certainly no objection to Noah's ship. The tonnage of the ark was very great ; it is difficult to calculate, but it appears that it could not have been less than 10,000 tons. One way of calculating makes it 15,000. An 80-gun ship is about 180 feet in length, and carries about 3,600 tons. The ark was 450 feet in length, in breadth 75, in depth 45. On the whole it must have been about equal to three 80-gun ships.

Genesis xlix. 24.

But his bow abode in strength, &c.

Herder (*Briefe*, &c. p. 84,) says, Jacob recurs to the history of his life : he had wrestled with the Mighty, who had given him the name of Israel. He who was the strong God of Jacob, had strengthened Joseph. The good God of Jacob, who had watched over the naked

stone, when he was persecuted, alone, and in a strange place, was the guardian God of his son, in similar circumstances of desertion, solitude, and absence from home ! Hence, on this idea, he renders the passage, ver. 24 :

Yet his bow abode firm,
His hands and his arms were strengthened
By the hands of the Almighty God of Jacob,
By the name of Him, who watched
Israel on his stone.
By thy father's God, who helped thee,
By God the Shaddai, who further blesses thee
With blessings of heaven from above, &c.

Genesis xlix. 33.

And was gathered unto his people.

This passage seems to refer to a future state of existence. It did not mean *death*, for the word to expire preceded it. It did not mean *burial*, for that followed it. It was not then *being placed in the sepulchres of his fathers*, but something more. The same expression is used of Abraham, where also *death, being gathered to his people, and burying*, are distinctly spoken of, as here, and, as to Abraham, *being gathered to his people*, must be something more than *resting in the sepulchres of his ancestors*, for his bones were laid in a strange land, far from home. No reason can be found for the use of this phrase, but on the supposition that it refers to a future state: see *Michaelis, Supp. ad Lex. Heb.* no. 129, p. 107.

Exodus ix. 15, 16.

And in very deed for this cause I have raised thee up, &c.

If now I had stretched out my hand to smite thee and thy people with pestilence, (i. e. at the time when he smote the cattle with the murrain,) but truly I have raised thee up, (made thee to stand, to continue in being,) for to shew in thee my power, and that my name may be declared throughout all the earth.

The utility of the opposition made by the civil power, both to the religions of Moses and Christ, has been very great ; it has set the evidence of both in a different light from that of all *false religions*.

Leviticus xvi. 16.

And he shall make an atonement for the holy place, &c.

Patrick and Gill think this was done

by sprinkling of the blood of the bullock and the goat, as in the atonement for the altar, ver. 18, 19.

The sins of the people defiled the holy places, so that, until atonement was made for them, they were not fit to be the residence of the visible display of deity. This shows how the cleansing of the tabernacle was for all their sins ; and also, how strongly every sentiment of religion was joined with that of atonement.

Numbers xxii. 5.

He sent messengers therefore unto Balaam, &c.

This man came to curse Israel, prophesied for them, tried to ensnare them, fought against them, and was slain by them. A thoroughly bad man, with a gleam of conscience now and then shining through his mind.

Deuteronomy vi. 25.

And it shall be our righteousness if we observe to do all these commandments, &c.

If the Israelites observed to do all the commandments of the Lord their God, and especially the first and great command (ver. 5), on which hung all the law and the prophets, they would live up to the spirit of that dispensation, be enrolled amongst them who wrought righteousness, and obtain a good report through faith, although they received not the promise : God having provided some better thing for us, that they, without us, should not be made perfect : Heb. xi. 39, 40 ; note, Gen. xv. 6.

So far as faith in God and in his promises relative to futurity, and in the system of sacrifices which he appointed was in exercise, their righteousness would proceed from faith. The end of many passages in the New Testament is to take away the false idea of *merit* from obedience, but not the necessity of obedience to the will of God ; in which sense, obedience was, or might be called righteousness, as it was the evidence of faith in God, and of devotedness to him. Thus *the man that doeth these things shall live by them*, not by the merit arising from them, but as evidences of a state of mind which God accepted. Such was the way of salvation under the law ; but under the gospel, the principles of the same salvation were clearly revealed, the system explained, and the people (liberated from the burden of the ritual of Moses) were directed to Christ ; and, in opposition to the proud idea of merit, told that their justification in all things was of grace, both in its provision and its application : see Rom. x.—

Deuteronomy xii. 13.

And it shall be righteousness unto thee before the Lord thy God.

That is, it shall be very acceptable to God ; so Abraham's faith was counted to him for righteousness, and was esteemed very acceptable before God. So Phinehas's anger was counted to him for righteousness, unto all generations, i. e. was very acceptable to God, and shown to be so to all generations, by the approbation with which God marked it.

ILLUSTRATION OF PROVERBS XXVI. 22.

*"Where no wood is, there the fire goeth out ;
So where there is no tale-bearer the strife ceaseth."*

A DEACON in a town of the United States went to his minister, and professing to speak the sentiments of the congregation, began to complain of the style of his preaching. "I do not say these things for myself," said the deacon ; "I am not at all dissatisfied ; but the people are very uneasy, and I am afraid we shall have trouble."

"How is it," inquired the pastor, "that *you* hear all these complaints ? No other member of the church seems to be so familiar with them as you are."

"Oh," said the deacon, "they all know that I am on terms of intimacy with you, and they make me *the tunnel* into which they pour every thing which they wish you to hear."

"Yes, yes," replied the pastor ; "and it is *because you are a tunnel*, that they use you as such."

In many such cases, in truth, according to one of the principles of political economy, the demand regulates the supply.

REVIEWS.

The History of England under the House of Stuart, including the Commonwealth. Under the Superintendence of the Society for the Diffusion of Useful Knowledge. London: 1840. 8vo. pp. 935. Price 16s.

VIGILANT critics are not more necessary for any class of books than for those which are published under the auspices of voluntary societies. These associations, united for the promotion of specific purposes, and composed of persons who have been attracted to each other by similarity of taste, are peculiarly liable to become sectarian; and whether their sectarianism be political, philosophical, or religious, they are able to propagate it very extensively. They can command for their works a certain circulation; their sanction is regarded by a large portion of the public as a guarantee of excellence; and writers of talent are easily found, ready to perform any task that may be assigned to them in the required style and temper. Much has been done in this way, during the last few years, in the dissemination of high church prejudices under the garb of general literature, and especially of history.

It is gratifying to find, therefore, that the compilation of a history of England, during the reigns of the Stuarts—the most important and delicate portion of British history—has been confided, by “The Society for the diffusion of useful Knowledge,” to a gentleman every way qualified to render the work subservient to the best interests of the country. The name of Dr. Vaughan, which, though it does not appear on the title-page, is appended to the preface, is a sufficient guarantee that it is executed with skill, with fidelity, and under the influence of a sound attachment to the principles of civil and religious liberty. A work on the subject which he published some years ago prepared him for the undertaking; but in this we have the result of subsequent studies, combined with the knowledge which he had previously acquired. The author describes the manner in which he has treated his subject in the following terms:

“The condition of England under the House of Stuart exhibits that point in our progress as

a nation, toward which all the previous changes in English history converged, and from which the leading events of subsequent times have derived their complexion. If well understood it leaves little to be explained in relation either to the past or the present. The interval from 1603 to 1688 was marked by the appearance of great men, by great events, and above all by a protracted struggle in the cause of great principles. It has been my aim that the present publication should not be deficient in any matter properly belonging to a complete history of that period; but my special attention has been directed to the history of political and religious parties, and to the progress of affairs as affecting the settlement of order, law, and liberty, at the Revolution. It is now more than ten years since I began the study of this subject with a view to authorship. In committing the result of my labour to the judgment of the public, I should have less anxiety if I could feel as satisfied with the execution of the work, as with the extent of my efforts to acquaint myself with the best sources of information, and the sincerity of my solicitude to make a candid and a wise use of the knowledge thus obtained. No attempt has been made to conceal my own views with respect to the great questions at issue in those times; but in defending principles which I believe to be of the greatest importance to our social welfare, I have been anxious to avoid all unfairness toward the parties by whom those principles have been assailed. In this spirit my labour has been prosecuted,—not with the expectation of giving entire satisfaction to thorough partisans of any class, but in the hope of producing a work which might contribute, however imperfectly, toward a more general diffusion of sound views with regard to the great facts in our national history.”—*Preface.*

If any other evidence were needed than that which the nature of the case presents, of the evil accruing from the propensity of princes to regulate affairs which pertain to the worship of God and to the rights of conscience, it might be found in any one of the thirty-nine chapters into which this work is divided. The conceited professor of “kingcraft” who was the founder of the Stuart dynasty, had no sooner taken possession of the English sceptre than he began to brandish it with great complacency at the best men in his dominions, and to commence a course, the continuation of which brought his son to the scaffold, and sent his grandsons into banishment. Next to his vanity of being thought an absolute king, was that of being esteemed a profound theologian; and those scenes in which he fancied that he exhibi-

bited at once his acuteness, as a divine and his power as a monarch, were the scenes in which he took the greatest delight. At the Hampton Court Conference, though about twenty of his own prelates were present, James chose to be chief and almost sole speaker against the four puritan ministers, and, according to his own account of the matter, he "peppered them soundly."

"In the last reign there were certain meetings of the clergy for conference on religious subjects called prophecyings, which Elizabeth, with her wonted jealousy of freedom, had seen it expedient to suppress, but which, as exercises admirably adapted to train the clergy to proficiency in their vocation, found a strenuous advocate in no less a personage than the wise and cautious Sir Francis Bacon. The matter however was no sooner broached than James exclaimed, 'If you aim at a Scottish Presbytery, it agrees as well with monarchy as God and the devil. Then Jack and Tom, and Will and Dick shall meet, and at their pleasure censure me and my council. Therefore I reiterate my former speech, *Le roi s'avisera*. Stay, I pray you, seven years before you demand that of me; and then if you find me grow pursy and fat, I may perchance hearken unto you, for that government will keep me in breath, and give me work enough.' Having thus informed his auditory, with more freedom probably than was intended, of the devout motives which had induced the preference of an Episcopal to a Presbyterian church, the king diverged to the question of the supremacy of the crown in ecclesiastical affairs, and for reasons which the following extract will sufficiently state: 'After Queen Mary had overthrown the reformation in England, we in Scotland felt the effect of it. For thereupon Mr. Knox writes to the Queen Regent, a virtuous and moderate lady, telling her she was the supreme head of the church, and charged her, as she would answer it at God's tribunal, to take care of Christ's evangel, in suppressing the Popish prelates, who withstood the same. But how long, trow ye, did this continue? Even till by her authority the Popish prelates were repressed, and Knox with his adherents being brought in were made strong enough. Then they began to make small account of her supremacy, when, according to that more light wherewith they were illuminated, they made a further reformation of themselves. How they used the poor lady, my mother, is not unknown, and how they dealt with me in my minority. I thus apply it. My lords the bishops, (this he said putting his hand to his hat) I may thank you that these men plead thus for my supremacy. They think they cannot make their party good against you but by appealing to it; but if once you are out and they in, I know what would become of my supremacy, for *no bishop, no king*. I have learned of what cut they have been, who, preaching before me since my coming into England, passed over with silence my being supreme governor in causes ecclesiastical.' It was not without reason, that Sir John Harrington, himself no Puritan, described the king as using 'upbraidings' rather

than arguments. 'He told them,' says that writer, 'that they wanted to strip Christ again, and bid them away with their snivelling. The bishops seemed much pleased, and said his majesty spoke by the power of inspiration. I wist not what they mean, but the spirit was rather foul-mouthed.' In conclusion the king, turning to Dr. Reynolds, the most considerable of the Puritan clergy present, said, 'If this be all your party has to say, I will make them conform themselves, or else herry them out of the land, or do worse.'—pp. 24, 25.

Despotism in the church is closely connected with despotism in the state; and it is important that it should be known to all Englishmen, and especially to all the younger members of dissenting families, that it has been by the suffering and self-denying advocates of religious liberty that those civil privileges which we now possess have been secured.

"We have dwelt the longer on the circumstances and the exact nature of the controversy between the court and the Puritans at this crisis, as a distinct acquaintance with their particulars is strictly necessary to an accurate knowledge of English history under the house of Stuart. It is the confession of their enemies that to this people 'we owe the whole freedom of our constitution;' and the character of that religious struggle, which has given this secular importance to their history, is but very partially and imperfectly exhibited in our most popular histories. The principles which made them Protestants made them Puritans, teaching them to regard oppression as an evil to be resisted, whether practised by popes, by princes, or by a Protestant clergy. Animated by these principles, and persecuted by the crown and the court clergy, the Puritans not only became connected with every popular movement, but gave to every such movement the peculiar energy of religious motives. The interests of religion and of civil freedom were seen to be everywhere interwoven, so that to forsake either would be to give an ascendancy to the enemies of both; and, what affected the Puritans greatly more was, that by such conduct they would expose themselves to those penalties in a future world, which they feared much beyond any that could be inflicted by man. It is confessed that their views of freedom, especially in regard to religion, were not in all respects equally enlightened; but they were views sufficiently just to render these persons the great conservators of English liberty as then secured by law, and the means of transmitting it to future generations in a form still more safe and ample."—pp. 45, 46.

We rejoice that the illustrations of these remarks contained in these volumes will be read by thousands of our countrymen, adapted as they are to guard them against violent and unrighteous methods of seeking political advantages, as well as against a guilty acquiescence in civil or ecclesiastical tyranny.

The Evangelical Magazine for October, 1840.

Article IV. *Is Water to be applied, in Baptism, to the Subject, or the Subject to the Water?*

A FEW weeks ago, a paper containing arguments in favour of religious sprinkling was sent to us by an unknown correspondent, who requested its publication in our pages. It was the production of a friend, he said, and he himself was unable to answer it. Had he favoured us with his address, we should have informed him, that if any respectable pædobaptist would put his name to it, it should be inserted, together with remarks on its contents; but, as its intrinsic qualities appeared to us to be of an inferior order, we did not feel it incumbent to notice it while it remained anonymous. Had we done so, we should have laid ourselves open to the suspicion of having brought forward, not a true knight but a mere follower of the camp, that we might gain an easy victory; and when we had taken the trouble to disarm him, we might have been told that the spoils we had won were of no value. Now if we do occasionally take up the glove, it is because some eminent champion has thrown it down before us. It is with chief men among the brethren that we find the greatest pleasure in exchanging thought, and we had no inclination at all for the exercise to which we were on this occasion invited. But, lo! in October the article appears in the pages of the *Evangelical Magazine*. Revised and enlarged, it stands prominent as an essay deserving the attention of the thousands into whose hands it is thus honourably conveyed. What we had regarded as worthless paper is endorsed by our brother, the editor of that popular work. Meanwhile the challenge that had previously been given is privately renewed, and we suppose we must accept it. It is not for us to object to the recruit who is brought against us, or to say that he has no blazonry on his escutcheon; it is not for us to cry *non tali auxilio*, or to judge of the exigence which may require even this man to be put on active service; he has been placed by an able general to defend a certain post; there he stands—and we must either dislodge him or leave him in possession.

The document shall therefore be presented to our readers in all its plenitude, that they may see a specimen of what our brethren now deem it expedient to

put forth. We will omit nothing; but, as it may lessen the necessity for lengthy comment, we shall take the liberty in some cases to print in small capitals a word or two, to which we may desire to direct special attention.

“AN IMPORTANT QUESTION ON BAPTISM.

Is not the proper order of this ordinance reversed, by applying the subjects to the water, instead of applying the water to the subjects?

If THIS PROPOSITION can be substantiated, the mode of administration by immersion can no longer be contended for as emblematical and appropriate. That the proper order of baptism is reversed by immersion will appear, if we consider the two principal things signified, viz.: The blood of our blessed Saviour by which we are justified, and the Spirit by which we are sanctified and made meet for heaven. If both of these are implied, then all must admit, whether baptists or pædobaptists, that these must be the two principal things, the most interesting and important, without which there is no salvation for either party.”

If what proposition? the reader will perhaps inquire, observing that the only antecedent sentence is a question. Now it is a little ominous to find at the outset that we have to do with a writer who, if he knows the difference between a proposition and a question, does not practically regard it, but in this case it is possible to ascertain his meaning: he means evidently, “if this question be decided in the affirmative.” The word *IF* occurs here, however, very appropriately; “*IF* this proposition can be substantiated;” “*IF* both of these are implied:” but there is some confusion in the second sentence introduced by *IF*. Does he mean that *IF* these two things are implied in baptism they are necessary to salvation? We suppose not, but rather that as these are necessary to salvation, *IF* they are implied in baptism, they must be the principal things implied. But even when we have made his meaning clear, we have not made his logic sound; for it does not follow as a necessary consequence that they are the two principal things signified in baptism. These, however, are minor matters, let us proceed to the greater.

“Let us then with all due reverence and solicitude attempt to prove:—

1. That the blood of the Saviour, by which we are pardoned and justified, is signified in baptism. John the Baptist preached baptism for the remission of sins. Luke iii. 3. Peter preached the same doctrine, Acts ii. 28, ‘Repent, and be baptized in the name of Jesus Christ, for the remission of sins.’ Ananias said to Paul, Acts xxii. 16, ‘Arise, and be baptized

and wash away thy sins.' Here, then, our baptist friends must acknowledge with us that the blood of Christ is signified, for nothing short of this can actually wash away sin. Now, if the blood of Christ be thus signified, another important question will arise, How are we washed and made clean by this blood? Not by being immersed, plunged, or dipped into it. There is not a single passage where this can be *even* fairly inferred, but numerous where it is said we are sprinkled by it. We need not stop to prove this, for our Baptist friends will readily admit it. Here observe, that the believer, or the subject, is not applied to the blood, but the blood is applied to the subject; but how applied? By sprinkling. Now, if this be positively signified in baptism, what will answer as a sign or emblem? Will immersion or plunging? Impossible. We therefore fairly infer, if the blood of Christ is thus signified, no mode can be properly emblematical but the application of water by sprinkling or pouring."

Our readers will observe the words containing the gist of the argument: "How are we washed and made clean by this blood? Not by being immersed, plunged, or dipped into it." Did this writer ever unite with a Christian congregation in singing Cowper's words,

"There is a fountain filled with blood
Drawn from Emmanuel's veins;
And sinners, *plunged beneath that flood*,
Lose all their guilty stains?"

If he has, we presume he will do it no more. But shall we have an expurgated edition of the Congregational Hymn Book? And what is to be done with Watts's verse,

"Come and he'll cleanse our spotted souls,
And wash away our stains,
In the dear fountain that his Son
Poured from his dying veins?"

Or what shall be said to Doddridge, who sings,

"Behold a torrent all divine
Flows from the Saviour's side,
And strangely bears a crystal stream
Amidst the purple tide.
Here will I bathe my spotted soul,
And make it pure and fair;
Till not the eye of God discern
One foul pollution there?"

Or, if all these be discarded, what shall be done with the texts which these pædobaptist poets have paraphrased, or whose spirit they endeavoured to express in their stanzas? In what solitude has this good man passed his days, a stranger to the current phraseology of our devotional writers, that he should tell us with so much simplicity, that "if the blood of Christ is thus signified, no mode CAN be properly emblematical but

the application of water by sprinkling or pouring?"

But, in truth, the *if* comes in here admirably, for the whole argument is without a foundation. Any representation of the application of the blood of Christ to a believer or of the believer to the blood of Christ is metaphorical. The figure is derived in either case from the Mosaic institutions. In some of the Levitical ordinances sprinkling was undoubtedly used, and in others immersion. The book of the covenant, the mercy-seat, the tabernacle, and the people were in some cases sprinkled with blood; utensils, and priests, and people, were in other cases bathed in water. There is that in the spiritual results of the blood of Christ which answers to each; but this does not prove that baptism refers to both, or to either. Much less can it show that one is the proper form of administering the ordinance, and the other improper.

"II. Another important and essential point is, that the *Spirit* by which we are sanctified and made meet for heaven, is also signified in baptism. John the Baptist proves the fact by his baptism, Matt. iii. 11. Peter proves the blessed truth in Acts ii. 38, 'Repent and be baptized, and ye shall receive the gift of the Holy Ghost;' and on another occasion, he said concerning some who had received this blessing, 'Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?' Acts x. 47; and St. Paul, in Titus iii., saith that 'God hath saved us by the washing of regeneration, and renewing of the Holy Ghost.'"

Had the language of John been adduced as evidence that he disclaimed the impartation of the Spirit in baptism, we should not have been surprised; but that it should be brought forward as evidence that in his baptism the communication of the Spirit is signified does astonish us; his words being, "I baptize you with water unto repentance, but . . . He shall baptize you with the Holy Ghost." We are not sufficiently acute either to see that Peter teaches that the reception of the Spirit is signified by baptism, either in the passage first quoted, in which he assures his hearers, that when they were baptized they should receive the Holy Ghost, or in the second passage, in which he declares, that as they had received the Holy Ghost there was no objection to their being baptized. Neither of these passages says any thing of the reception of the Holy Ghost *in* baptism, or of

baptism as a figure of that reception. But the inferences drawn from the supposition are strange indeed.

"If the saving and purifying influences of the Spirit is [are] thus signified in baptism, let us inquire in what way this is done. Is it by being dipped or plunged into the Holy Ghost? Nothing so inconsistent can be found in the Holy Scriptures; but we repeatedly find that the Holy Spirit is applied to us by pouring, and even by sprinkling too, by which we are effectually cleansed from the defilement of every sin. The work of the Holy Spirit is thus illustrated in Ezek. xxxvi. 25, 'Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart will I give you, and a new spirit will I put within you.' With this agrees the work of the Spirit in the New Testament, John iii. and Titus iii. Now, if the saving and purifying influences of the Spirit are thus applied by pouring and even by sprinkling, too, can any one presume to say that immersion, plunging, or dipping can be a sign or emblem of this? Does not this prove that our Baptist friends have been mistaken? That they have overlooked in a great measure the two principal things signified, the sprinkling of the precious blood of the Saviour by which we are justified, and the outpouring of the Spirit by which we are made clean every whit? Have they not completely reversed the proper order of baptism by applying the subjects to the water, instead of applying the water to the subjects? Did John the Baptist, in whom they so much glory, apply his subjects to the water? Most assuredly not, for only observe what he positively says in Matt. iii. 11, viz. that he baptized not *in* water, but *with*; and this exactly corresponds with the baptism of the Holy Ghost, which is not *in* but *with* the Holy Ghost. We are never said to be applied to the Spirit, but the Spirit to us."

In this paragraph, if we understand it, the argument is this: 1. The communication of the Spirit is signified in baptism; 2. The phraseology in which that communication is described elucidates the mode of baptism; 3. That phraseology gives the idea of sprinkling, but excludes the idea of immersion. From the first proposition we have already expressed our dissent, and now we shall take the liberty to deny the second. The mode of baptism is not to be learnt from the phraseology in which the communication of the Spirit is described. That phraseology is necessarily figurative, and different metaphors are employed to convey the idea; some of them such as even this writer would not, we apprehend, deem applicable to baptism. Will he take them all? If not, on what principle will he make his selection? One of the most common is that used by our Lord when he says, "If any man thirst let him come unto me and drink;" this,

we know, "he spake of the Spirit which they who believed on him should receive;" but who would argue thence that drinking water is a mode of baptism? The use of oil in baptism, as corresponding with the unction from the Holy One of which Christians are partakers, has been defended by Romanists on the same principle. Yet, if the principle were admitted, we should not allow that it would exclude the practice of immersion. This writer asks, "Can any one presume to say that immersion, plunging, or dipping, can be a sign, or emblem of this? Had he honoured the review of Mr. Beecher's pamphlet, in our number for August, with a perusal, he would have perceived that baptists can presume not only to say this, but to argue in favour of their assertion. And when he refers to the words of John the Baptist, "in whom they so much glory" according to his estimate of their habits, they need not be abashed. "Did John the Baptist," he writes, "in whom they so much glory, apply his subjects to the water? Most assuredly not; for only observe what he positively says in Matt. iii. 11, viz. that he baptized not *in* water, but *with*: and this exactly corresponds with the baptism of the Holy Ghost, which is not *in* but *with* the Holy Ghost." This is not what we call a fair way of quoting the language either of John the Baptist or of any one else. "He positively says that he baptized not *in* water but *with*." Where does he say this? We are referred to Matt. iii. 11, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." Now, the language of John, even thus rendered, does not amount to positively saying "that he baptized not in water but with." This writer might, however, think that it did. He does not evince in any part of his paper either such learning, or such natural acuteness, as should deprive him of the plea that he knew no better than to put this forth as fair and substantial. But a critic of no mean name, Dr. George Campbell, is rather severe on those who issue such statements with the Greek Testament in their hands. He, though a pædobaptist, in his translation, renders the passage, "I indeed baptize you in water that ye may reform; but he who cometh after me is mightier than I, whose shoes I am not

worthy to carry. He will baptize you in the Holy Spirit and fire." In his note on the passage referring to the rendering of the Vulgate *in aqua—in Spiritu sancto*, the learned Professor adds, "I am sorry to observe that the Popish translators from the Vulgate have shown greater veneration for the style of that version than the generality of Protestant translators have shown for that of the original. For in this the Latin is not more explicit than the Greek, yet so inconsistent are the interpreters last mentioned that none of them have scrupled to render *εν τῷ Ἰορδάνῳ*, in the sixth verse, 'in Jordan,' though nothing can be plainer, than that if there be any incongruity in the expression, 'in water,' this 'in Jordan,' must be equally incongruous. But they have seen that the preposition *in* could not be avoided there, without adopting a circumlocution, and saying, 'with the water of Jordan,' which would have made their deviation from the text too glaring. The word *βαπτίζειν*, both in sacred authors and in classical, signifies, 'to dip,' 'to plunge,' 'to immerse,' and was rendered by Tertullian, the oldest of the Latin fathers, 'tingere,' the term used for dying cloth, which was by immersion. It is always construed suitably to this meaning." After a series of observations on the passage, too long to transcribe, but to which the reader would do well to refer, Dr. Campbell adds, "Had *βαπτίζω* been here employed in the sense of *ῥαννω*, 'I sprinkle,' (which, as far as I know, it never is, in any use, sacred or classical) the expression would doubtless have been *Ἐγὼ μὲν βαπτίζω ἐφ' ὑμᾶς ὕδωρ*, or *ἀπὸ τοῦ ὕδατος*, agreeably to the examples referred to. When, therefore, the Greek word *βαπτίζω* is adopted, I may say, rather than translated into modern languages, the mode of construction ought to be preserved so far as may conduce to suggest its original import. It is to be regretted," he continues, "that we have so much evidence that even good and learned men allow their judgments to be warped by the sentiments and customs of the sect which they prefer. The true partizan, of whatever denomination, always inclines to correct the diction of the spirit by that of the party."

But, from Dr. Campbell we must turn again to our essayist, who proceeds thus:—

"If the above arguments are correct, then we
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may also assuredly infer that our *burial* with Christ in baptism cannot imply immersion, neither can the term *baptize* be employed in the New Testament to signify this mode."

So then, not only is the signification of the word *baptize* to be made to bend to the fancied analogies which this writer endeavours to establish, but also the express declarations of scripture respecting the symbolical design of the rite! If this writer's arguments are correct, he tells us the burial with Christ in baptism, of which Paul speaks, cannot imply immersion; but that it does imply immersion appears evident not only to baptists, but to the most erudite and judicious of pædobaptist expositors. Thus Professor Tholuck, in his Commentary on Romans vi. 4, interprets the language of the apostle in a manner corresponding with the scope of the whole passage, in these terms: "He had said that the rite of baptism, which takes place at the entrance into Christianity, manifests that it is the will of the Christian to conform spiritually to the death of Christ. The very obvious idea hereupon occurs to him, that the baptismal symbol itself may be regarded as a figure of the death of Christ, and accordingly he in this verse represents the Christian undergoing baptism, as being in some sort buried with his Saviour. Having proceeded thus far with the emblematical meaning of baptism and the death of Christ, it was natural for the apostle to assimilate in like manner the coming out of baptism and the resurrection of Christ, which accordingly he does. We find at another place the same symbolical allusion, Col. ii. 12. For the explanation of this figurative description of the baptismal rite, it is necessary to call the attention to the well-known circumstance, that, in the early days of the church, persons when baptized were first plunged below, and then raised above the water, to which practice, according to the direction of the apostle, the early Christians gave a symbolical import." In corroboration of his own statement, Tholuck quotes the language of Chrysostom, "For when we sink our heads in the water, as if it were in a tomb, the old man is buried, and going down is hidden entire and at once." But all this is wrong, "If the above arguments" of the essayist "are correct."

"The celebrated Dr. Owen, who is generally styled 'the Prince of Divines,' and whose re-

searches on this subject have been considerable, is decidedly of this opinion in reference to the meaning of the word *baptize*. How it is that our learned baptist brethren will have it that the term baptize *only* signifies to immerse is truly astounding, especially when it is considered that *divers washings*, in Heb. ix. 10, signify different baptisms, which were administered under the legal dispensation by *sprinkling, pouring, and washing*. That baptism was thus performed, St. Paul gives us an instance in the 19th verse of the same chapter. IN THIS WAY the priests were baptized; see Exod. xxix. 4. The Levites—Numbers viii. 6, 7. Persons and things were thus dealt with under the law—Numbers xxix. 9—19; ix. 9—22. ALL THESE were called baptisms; see Heb. vi. 2; and could not mean *plunging, dipping, or immersion*. For in 2 Kings iii. 11, it is affirmed that Elisha, the son of Shaphat, *poured* water on the hands of Elijah."

The celebrated Dr. Owen is decidedly of this opinion! What then? This is but saying in other words that an eminent independent minister is of this opinion. But of what opinion is Dr. Owen? of opinion that the term baptize cannot be employed in the New Testament to signify immersion? These are the antecedent words; but we do not know where Dr. Owen has said this or any thing like it. We do remember the sentence in which he says "Though the original and natural signification of the word imports to dip, to plunge, to dye, yet it also signifies to wash or cleanse." But the further this writer proceeds the more mysterious does he become. If it were his intention to baffle our endeavours to ascertain the connexion of his references, or discern the pertinence of his proofs, he has been eminently successful. Paul says that there were under the law "different baptisms," or, as the common version renders the phrase, *divers washings*, or, as Macknight renders it, *DIVERS IMMERSIONS*. The occasions on which the Jew was required to wash his clothes, and bathe himself in water being numerous, there is in our view nothing unnatural in the mention of *divers immersions*: but this writer, if we understand him, argues as though the phrase must mean baptisms administered in divers modes. Whatever application of water he meets with in the Old Testament, therefore, he exclaims, See, Paul calls this baptism! After quoting passages from Exodus and Numbers, which perhaps he may think have some bearing on the subject, though we cannot discern it, he adds complacently, "All these were called baptisms." Where? asks a baptist. The reply is

ready: in Hebrews vi. 2, which speaks "of the doctrine of baptisms and of laying on of hands." Admirably proved! This is wonderfully ingenious. The credit of originality is certainly due to the reasoner on this occasion. But the remainder of the sentence is yet better: "All these were called baptisms: See Heb. v. 2; and could not mean *plunging, dipping, or immersion*. For, in 2 Kings iii. 11, it is affirmed that Elisha, the son of Shaphat, *poured water on the hands of Elijah*." The "persons and things" spoken of in Exodus and Numbers could not have been immersed; "FOR in 2 Kings iii. 11, it is affirmed that Elisha, the son Shaphat, poured water on the hands of Elijah!"

It will not be necessary to make any remarks on the closing paragraph of this extraordinary performance.

"Dr. Dwight, in his celebrated 'Body of Theology,' shows that the Holy Ghost calls *pouring baptism*, in 1 Cor. x. 2. In the 77th Psalm, v. 16—20 reference is made to the passage of the children of Israel through the Red Sea, in which the clouds are said to *pour* out water: this, St. Paul calls, by the Holy Ghost, *baptism*; for they were all baptized *into* Moses, *by* the cloud and by the sea. Does not this at once decide the proper meaning of the term, at least as it is employed in the New Testament? It is true, most of our lexicographers favour our baptist friends, as the term is employed in classic writers; but it ought to be a question whether they duly considered the term as employed in the sacred writings. We believe they did not, and therefore we have offered the above interpretations for the confirmation of our own friends at least; even hoping, also, that our baptist friends will be less vehement against sprinkling, seeing that they themselves cannot get to heaven without it. We mean, without the sprinkling of the precious blood of the Lamb, which is signified in baptism."

This then is the conclusion! This is the production that the writer has been so anxious that the world should see, and that we should answer. This is the performance respecting which the author wrote thus to his friend who forwarded to us the manuscript:

"And now, my dear friend, as you have been very confident that immersion is the only one baptism, I shall fully expect a reply; but should you feel incapacitated, not having so liberal an education as the editor of your Baptist Magazine, or some of his able correspondents, who have so recently rendered themselves so conspicuous on the only one signification of the term baptize, I sincerely recommend you to send my thoughts for insertion in that periodical. If they will not insert it, and give it a reply, I shall then infer that I am at liberty to get it inserted elsewhere, under the title of 'A Confident Baptist completely puzzled and silenced.'"

"Puzzled," we certainly have been in our endeavour to trace the meaning of his sentences, the connexion of his remarks, and the point of his arguments;—"completely puzzled," but not yet "completely silenced." Nor are we surprised that he who could write such paragraphs should believe that they were worthy to be printed. But that they should have found acceptance with an

editor who has discrimination and good sense, who knows what perspicuity, and accuracy, and sound reasoning are, is a fact, for which we can only account on the supposition that there existed an apparent emergency, in which it was deemed advisable that something on the subject should be published, and that nothing better was at hand.

BRIEF NOTICES.

The Illustrated Commentary of the Old and New Testaments, chiefly explanatory of the Manners and Customs mentioned in the Sacred Scriptures; and also of the History, Geography, Natural History, and Antiquities; being a re-publication of the Notes of the Pictorial Bible, of a size which will range with the authorised editions of the Sacred Text; with many hundred Wood-cuts, from the best and most authentic sources. Vol. I. London: Imperial 12mo. pp. 458. Price 7s. 6d.

THE Pictorial Bible has been repeatedly eulogized in these pages. It is not doctrinal, experimental, or devotional; but as an assistant in what is called the historical interpretation of the inspired writings, it has in our opinion no equal. Its illustrations are principally, though not exclusively, oriental, and the editor possesses not only an extensive acquaintance with the modern customs, productions, and scenery of the countries in which the events recorded in scripture took place, and of what is known respecting their ancient state, but also the more valuable and rare advantage of a sound judgment to enable him to make the best use of his materials. It affords us great pleasure therefore to see this, the first of five volumes which will render the work accessible to thousands who could not avail themselves of its aid in its original form. It is without the text, and some of the engravings are necessarily reduced in size; but we believe there is no other abridgment. The number of pictorial illustrations in this volume is one hundred and fifty-eight.

Notes on the Pentateuch; selected from the Exegetical Parts of Rosenmüller's Scholia, and of Dathe's Notes to his Latin Version; also from Shrank, Michaelis, Le Clerc, Ainsworth, Poole, and other Authors. By T. BRIGHTWELL. London: 1840. 12mo. pp. 396. Price 7s. 6d.

In addition to the learned authors enumerated in the title-page, the reader of this work will find observations derived from Patrick, Gill, Hales, Faber, Adam Clarke, Robert Hall, Charles Taylor, and the late Mr. Kinghorn, of Norwich. Specimens derived from this last writer appear in an earlier page of this number. A judicious use is made of the works of Rosenmüller and

other German critics. As a collection of explanatory remarks, the volume will be eminently useful to all who study, and especially to all who undertake to interpret the books of Moses. We hope that Mr. Brightwell will persevere in his labours, and go on to elucidate in a similar manner other parts of the Old Testament.

A Practical Commentary, or an Exposition with Notes on the Epistle of James; delivered in sundry weekly Lectures at Stoke-Newington in Middlesex, near London. By the Rev. THOMAS MANTON, D.D. London: 8vo. pp. 454. Price 5s.

GREAT learning and ingenuity are displayed in this commentary, though in subjection to that devout and serious spirit which distinguished the most influential ministers of the age in which Dr. Manton lived. It was in 1653 that it was first published, having been delivered previously from the pulpit; and it would be well for the present generation if it afforded to its preachers more encouragement to devote themselves to the laborious work of preparing such expository discourses. Men who were accustomed to listen from week to week to such instructions, would not be readily fascinated by such empty novelties as are now, from time to time, breaking up churches and leading aside many who ought to be qualified to teach, but who have need to be taught again the first principles of the oracles of God. The volume is remarkably cheap, and we shall be glad to find that the publishers receive that recompense which they deserve.

A Key to the Bible: containing a Summary of Biblical Knowledge and a Dictionary of all the Principal Words in the Old and New Testaments. By the Rev. THOMAS TIMPSON, Author of the "Companion to the Bible," etc., etc. Illustrated with three maps, and a hundred and twenty-four engravings. London: 8vo. pp. cxxv. 407. Price 14s.

MUCH valuable information, that will be useful to those who have not access to more learned and extensive works, will be found in this handsome volume. The Preliminary Dissertations contain geographical, historical, and critical remarks; serving the purpose of a brief introduc-

tion to the inspired writings. A copious dictionary of persons, places, and things, follows, in which the Hebrew or Greek original of each proper name is given, with a few elucidatory observations. The work is admirably printed, and its contents are illustrated by good maps of Canaan, Egypt, and the countries adjacent to the Mediterranean Sea, and by many well-executed wood-cuts.

The Hebrew Grammar of Gesenius : translated from the eleventh German edition, by T. J. CONANT, Professor of Hebrew in the Literary and Theological Institution at Hamilton, New York. With a course of exercises, and a Hebrew Chrestomathy, by the Translator. Reprinted from the American edition of 1839. London: Imperial 8vo. pp. 175. Price 9s. cloth.

Or the innumerable Hebrew Grammars which have issued from the press during the last half century, it is universally acknowledged that those of Gesenius and Ewald are the best. Ewald's is the more profound and philosophical; but it is somewhat obscure, and is rather adapted to the highest class of Hebrew scholars than to learners. Gesenius's is the most suitable for general use, and is now reckoned to be indispensable to the student. Stuart has incorporated a large proportion of it in his Grammar; and in America Mr. Conant's translation of it has been published in the English language, in which it has never till now appeared in this country. The publishers of the present edition, which is cheap, as well as good, deserve the thanks of every Briton who desires to cultivate a knowledge of the Hebrew tongue. The Hebrew type, though small, is clear, and the points are remarkably well defined; while the excellence of the paper conduces much to the legibility which it is so desirable, but so difficult to secure, in books of this description. The Exercises are a valuable addition to the original work.

The Church at Work: an Essay on the best Means of promoting the Increase of Places of Worship, of Congregational Hearers, and of Members in Church Fellowship. By EDWARD LEIGHTON, Author of "Joseph, a Model for the Young." London: 12mo. pp. 83.

THOUGH this work is addressed specifically to Congregationalists, and its illustrations are drawn almost exclusively from sources connected with the Congregational body, it is not sectarian in its spirit, and many of its suggestions are deserving of general attention. Its design is to induce increased effort in the appropriate work of the Christian church, the propagation of the gospel. Even in the single section in which the author treats on the obligations devolving on churches practising infant baptism, we are quite ready to agree with him that they who deem it a divine ordinance are bound to act up to their professions, and not lay themselves open to such interrogations as he addresses to them when he asks: "Does the church, in its collective capacity, or the minister, as its representative, or do the parents, as the natural guardians, feel it incumbent to instruct the child in the nature of the transaction that

has taken place on its behalf, and to which it was tacitly a party? Does the church consider itself as having a control over the education of the child, so as to call the parent to account for its entire neglect or gross misdirection? If not, of what use is infant baptism? Is it not an empty form, without either moral or use? Does not our present practice furnish our Baptist brethren with irresistible arguments against us? What can we say in our own defence when we either baptize the children of parents who are practical unbelievers, or utterly neglect the subsequent instruction of persons whom we have once baptized?" But when he adds, "When and where do we hear of pastors meeting in a special manner the children of members, and urging them by their baptismal vows to choose their father's God, and declare themselves the disciples of their father's Saviour and Lord?" he lays himself open to the retort, "When and where do we read of such a proceeding in the times of Paul and Peter and John?" How is it that in none of their epistles they remind the children whom they address of their "baptismal vows."

Infidelity contrasted with Christianity. By the Rev. JAMES SHERMAN, of Surrey Chapel. London: 8vo. pp. 245. price 3s.

GOOD sense and piety pervade this series of discourses, delivered originally to the church and congregation at Surrey Chapel, now published "in order to strengthen their faith in the divinity of Christianity, and to increase their love to its Author." Their titles, which we subjoin, not only to incline the reader to purchase, but to assist ministers in arranging similar courses to be delivered in their own pulpits, are as follow:—1. The Principles of Infidelity contrasted with the Doctrines of Christianity. 2. The Difficulties of Infidelity contrasted with the Mysteries of Christianity. 3. The Experiments of Infidelity contrasted with the Success of Christianity. 4. The Characters of Infidels contrasted with the Characters of Christians. 5. The Internal Evidences of Christianity. 6. The External Evidences of Christianity. 7. The Moral Qualifications necessary for studying the Scriptures.

The Awakening: a Memorial of a Year of Revived Religion, in the first Baptist Church, Sheffield. By CHARLES LAROM, Sheffield. 12mo. pp. 44.

IN our Intelligence department will be found an abbreviated account of the occurrences which gave rise to this publication. It was intended at first merely as a memorial for the use of the church to whose concerns it refers; but subsequently it was thought, and thought rightly, that it was adapted to promote the interests of other churches, and it has therefore been published. It may be obtained for distribution at the low rate of ten shillings for twenty-five copies.

Maps of the Ancient Geography of the Bible. By Rev. S. RANSOM.

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The Book of Quadrupeds; or outlines of a Popular History of the Class Mammalia: with a particular notice of those mentioned in Scripture. London: Price 4s.

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The Pictorial History of Palestine. By the Editor of the Pictorial Bible. Part XIV. London: Imperial 8vo. Price 2s. 6d.

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INTELLIGENCE.

AMERICA.

ANTI-SLAVERY DELEGATION.

In a letter to Dr. Price, dated Boston, August 29, 1840, the Rev. N. Colver writes as follows;—

"Through the kind care of a tender and precious Redeemer I am once more safe in the bosom of my family, and surrounded by my well-beloved flock, though with health not improved, but poorer than when I saw you last. Our passage home was short and pleasant (only thirteen days). A public meeting was held in Boston last week, on Wednesday, to receive and welcome my return, and to hear the account of my tour; and you may be assured that the friends of the poor slave are much encouraged by what has been done at the London meeting; but more especially by the feelings and doings of the Baptists there. It is regretted by the friends to the cause here, that my health would not permit me to remain there a few months longer, and to go through the principal places, according to your proposition; but I hardly felt that it would be right to collect funds there to help us here. We are abundantly able to raise our own funds, if we have the disposition, and have it we must, and have it I trust we shall; but we do need, and I trust we shall have, your sympathies, your prayers, and your correspondence. You will see, by the "*Reflector*" which I send you, that the warfare is thoroughly commenced, and that we have got a work before us. Our Address to southern Slave-holding Baptists is producing a *great* effect. What it is ultimately to be, time must determine. At present they receive it ungenerously, and threaten to abandon our missionary board, unless they will exclude the Abolitionists from it. And you will remember that the Triennial Convention meets next spring at Baltimore, in the midst of slavery; where it will hardly be safe (I speak advisedly) for the Abolitionists to attend; and they will stand some chance to effect their purpose in our exclusion; and if they do, you will easily perceive that, though our duty may be plain, yet our path will be rugged; but we shall do our best to prevent them, in hopes that they will carry their threat of retiring into effect, and leave the precious missionary cause free from the paralyzing influence of their presence; feeling sure that in every point of view we shall be stronger for the work of the Lord without them. We should be happy to save them from rushing on to their own destruction;

but, at present, they appear incorrigible, and determined to cleave to slavery at all hazards. True, we shall hear from the worst first, and may hope that there are many exceptions. Indeed, I have no doubt there will be. The Lord will save his own; and I trust that the present movement will make them manifest. We know no other way but to trust in God and go forward.

One thing let me thus early impress upon you, and that is, the importance of a *proper* delegation from England to our Triennial Convention next spring. *Come what will, some of us will be at it*, and we shall *much* need your help. If you ever mean to help us, that will be the time to do it.

Will you have the goodness to tender my best regards to all the brethren of your *respective Boards*, and all with whom I became acquainted, and for whom I entertain the highest regard, as I shall find time to write to but few of them. With poor health, my cares will be overwhelming.

Brethren Galusha and Grosvenor are well, and have gone to their respective fields of labour. I forgot to mention that twelve thousand dollars are offered for our heads, through the southern press; but there is some comfort in knowing that our enemies set a value upon us; and, if we can so conduct ourselves that our friends may not esteem us less, we shall be happy.

From the New York Emancipator.

Mr. Editor,—In accordance with the request of a number of brethren, a meeting was held in the meeting-house of the Fourth Free Presbyterian Church, on Monday evening, the 24th inst., for the purpose of listening to an address from the Rev. Elon Galusha, relative to the doings of the World's Anti-Slavery Convention, of which he was a member.

On motion, Lewis Tappan, Esq. was appointed Chairman, and Josiah Hatt, Secretary.

The Chairman made a few remarks, and called on the Rev. Elon Galusha to supplicate the throne of grace, who, after which, delivered a very able and exceedingly interesting address, treating upon the general topics of discussion before the Convention; the resolution upon church action, and the present state of feeling in England with regard to the great subject of human rights, interspersing his remarks with solemn and eloquent appeals to the conscience of the

philanthropist and the Christian, for which that devoted friend of the slave is so eminent.

The following resolutions were then presented; the first by Lewis Tappan, Esq., and the second by R. Maplesden, and unanimously adopted:—

“Resolved, That the thanks of this meeting be presented to the Rev. Elon Galusha, who has so worthily represented the abolitionists of this country in the Great Anti-Slavery Convention, held in the city of London, during the month of June last, and who has this evening presented, in so interesting a manner, a sketch of that enlightened body of philanthropists; and that our grateful acknowledgments are due to Almighty God, for the good that is resulting from the Convention, and to those brethren of different religious denominations, and politics, who have been honoured as His agents in devising and executing such noble plans for the entire emancipation of our fellow men throughout the world, from the atrocious system of slavery and its twin-brother the Slave Trade.

“Resolved, That this meeting highly approves the conduct of our brethren Galusha, Colver, Grosvenor, Birney, Stanton, and their coadjutors, who represented the abolitionists of America, in the World's Anti-Slavery Convention, and we solemnly pledge ourselves to sustain them by our prayers and co-operation, until the sun shall no longer rise upon a slaveholder, or set upon a slave.”

After some familiar remarks by the Chairman, in the course of which he requested abolitionists who wanted their *ministers* to become abolitionists to send them to England, prayer was offered and the meeting adjourned, much gratified with their evening repast.

CANDIDATES FOR THE OFFICE OF PRESIDENT.

From the Christian Reflector of Sept. 9, edited by the Rev. C. P. Grosvenor, one of the recent delegates to the Convention in this country, we extract the following paragraph.

“In view of the zeal at present beginning to be manifested by some portion of Abolitionists in favour of nominating candidates for political offices, we feel it to be a solemn fraternal duty to urge the most prayerful and clear-minded consideration of the project, before a step be taken which may be irretrievable. *Can our holy cause be safely committed to the control of political aspirants?*

“That it is our duty to vote for our rulers and to vote for God-fearing and faithful men, there seems to be no doubt; but, in the present state of the Abolition enterprise, to

organise a political party, is a question which a wise and conscientious man will carefully weigh before he decides. We do not say this from any party inclinations towards either of the prominent presidential candidates, for we do not regard either Van Buren or Harrison as a suitable candidate. They are both pro-slavery, and, therefore, unfit to govern a free people.

CENSURE ON ENGLISH BAPTISTS.

The Christian Reflector of Sept. 23, gives an account of the Baptist Association at Worcester, U. S., among whose resolutions are the following, respecting fermented liquors—

“Resolved, That we recommend to the churches to withdraw the hand of fellowship from those brethren who, after suitable labour, continue either vending or drinking, or being directly accessary in any way to the same.”

On motion of Br. Grosvenor, recently returned from Europe, after some appropriate remarks, the following was appended to the report:

“Resolved, That the very common use of wines, beer, and other intoxicating liquors by our English brethren, calls for a decided and solemn remonstrance on the part of American Christians against such practice.”

CANADA.

Mr. Coombs, in a letter from Toronto, dated July 18th, speaks in the most satisfactory terms of the reception which he has met with from the church at Toronto, and of the prospects of usefulness which are opening before him. “Of the provinces in general,” he adds, “of course I can as yet say nothing from personal observation. All the accounts that I have heard unite to state the great want in which they stand of intelligent and liberal-minded ministers. I do most unfeignedly and ardently thank God that they have some certain prospect of being supplied to a considerable extent in our denomination. My conviction is, that the greatest boon that England ever conferred on Canada, is your institution for educating ministers. I should have deemed any such institution very valuable here, but I now speak of *your* institution, as now conducted by its present sober-minded, most intelligent, peculiarly *teaching*, and most holy Christian president. I never met with an individual who is so admirably adapted in all respects for the office which he fills as is Dr. Davies; and I never knew an academy conducted in a manner so beautifully appropriate to its professed object, the preparation of Christians for the work of the ministry. I do humbly but most earnestly beseech the Committee to support that grand instru-

ment for the regeneration of our Canadian churches. It appears very manifest to me, that they can favour these provinces in nothing so effectually as in giving it their full attention and liberal aid."

NEW CHAPELS.

RAMSGATE.

A spacious and elegant place of worship for the use of the Baptist church under the pastoral care of the Rev. J. M. Daniell, was opened for worship on Wednesday, July 22; when sermons were preached by Mr. Steane of Camberwell, and Dr. Cox of Hackney. The collections made then and on the subsequent sabbath amounted to more than £300.

WREUTNAL, NEAR SHREWSBURY.

On Lord's-day, Sept. 13, this romantic village afforded an animating scene, in the opening of a new chapel in the Baptist interest. For many years, the preaching of the gospel in this neighbourhood had been confined to the private residence of Mr. Wilkinson; but J. Freme, Esq., a resident proprietor, feeling that an enlarged sphere of action would promote at the same time the usefulness of the ministry, erected at considerable expense a substantial and elegant little fabric, capable of accommodating 200 persons, with a house adjoining for a minister. Sermons were preached to overflowing congregations, by Messrs. Kent of Shrewsbury, and Francis of Pontesbury. Messrs. Freme and Wilkinson opened their doors for the reception of all strangers, and great numbers participated in their generous hospitality. The friends of the cause here regard this opening for a stated ministry as a peculiar intervention of divine providence; and, coupled with the former erection of a similar edifice at Pontesbury (three miles off), under the pastoral and promising care of the Rev. J. Francis, the village and mining population, spread over an area of many miles extent, enjoy now the faithful ministration of the gospel at their own doors; whilst the additions frequently made to the church, by immersion, of those who are willing to follow Christ in his ordinances, proclaim that a revival of "pure and undefiled religion" has supplanted, in a wide field of operation, the sluggish and formal services of a once dominant church.

KENNINGTON.

The church and congregation lately assembling in Benaiah Chapel, James street, Kennington, under the pastoral care of Mr

Thomas Attwood, opened their new and more commodious chapel, erected in Charles-street, in a contiguous neighbourhood, on Wednesday, Sept. 23; when sermons were preached by Messrs. D. Denham, W. B. Bowes, and C. Woolcott; and others, on the following sabbath, by Mr. T. Attwood, minister of the place, Dr. Andrews, and Mr. G. Moyll. The congregations were numerous, and the collections liberal, as upwards of £32 were collected.

It may be proper to observe, that for two years past it was in contemplation to enlarge the old chapel; but unforeseen circumstances prevented. About four months since, the providence of God was seen in giving an opportunity to erect the present place of worship, which cost about £550. The neat and substantial appearance of the building, and the economy observed by those entrusted with the management, were noticed and greatly commended by all the ministers engaged in the opening services. Although a heavy debt presses on the church and congregation, chiefly composed of the poor of this world, their prospects are highly encouraging, and their field of usefulness extensive. Several friends are waiting for admission in the church, and will shortly be baptized. In connection with this cause is a society for visiting the sick, and a sabbath-school held in their old place, which was originally built for that purpose.

TRING, HERTS.

On Thursday, Oct. 6, 1840, a new Baptist chapel (the shell of which was built by Mr. Fleet, the interior being fitted up by the church and congregation) was opened for divine worship, in the west end of Tring. Sermons were preached on the occasion by the Rev. W. Allen and the Rev. D. Whitaker, of London.

NEW CHURCH.

HOLT, NORFOLK.

The Norfolk and Norwich Association of Baptist Churches having resolved, at a general meeting held at Norwich, in 1837, to employ a home missionary in some destitute part of the county, engaged Mr. Thomas Owen, at Christmas, 1837, and stationed him at Holt, as a central spot, for his future labours, where he has been employed with some degree of success to the present time; and, as a fruit of his labours, on Wednesday, Sept. 23, 1840, a Baptist church was formed in the town of Holt, when Mr. John Bane, pastor of the Baptist church at Aylsham, and Mr. John Green, pastor of a Baptist church at Norwich, having been deputed by the Association for that purpose, attended

to assist them in the business of the day. The service in the afternoon commenced at three o'clock, when, after reading and prayer, Mr. Bane delivered an address on the nature of a Christian church, and the reasons of dissent. After which a good number of friends to the cause retired to the vestry, for the purpose of taking tea together. In the evening they met at seven o'clock, when Mr. Bane, having called over the names of such baptized believers present as wished to unite in church fellowship, required them to signify their wish by each holding up the right hand; and, after a very short address, gave to each of them the right hand of fellowship; when Mr. Green delivered an affectionate and interesting address to the newly-formed church, on the duties and privileges connected with the new circumstances in which they were placed. After which, the Lord's Supper was administered to them, with whom several members from other Baptist churches joined in commemorating the affectionate regard and dying love of the Redeemer to his disciples. The services were altogether new to many, and appeared to be very interesting to all present; and we doubt not will be long remembered by them.

ORDINATIONS.

ISLE ABBOTTS.

On the 7th of October, Mr. U. Foot was ordained over the Baptist church at Isle Abbots (where he has laboured with acceptance for three years past). A preparatory sermon was preached on the evening previous, by the Rev. W. May, of Prescott. On the morning of the ordination, the Rev. J. Price, of Montecute, delivered the introductory discourse and proposed the questions; the Rev. R. Humphrey, of North Curry, offered the ordination prayer; in the afternoon, the Rev. A. Wayland, of Lyme, gave the charge to the minister. In the evening, the Rev. J. Baynes, of Wellington, preached to the people. After which, the ordinance of the Lord's Supper was administered, when members belonging to several churches in the neighbourhood communed together. The devotional services were conducted by the Rev. — Patridge, Independent, and brethren Baker and Hedditch. It was altogether a solemn and delightful season; a day that will never be forgotten by many who were present on the occasion.

ULEY, GLOUCESTERSHIRE.

The Rev. John Eyres, late of Otley, Suffolk, has accepted the unanimous invitation of the Baptist church at Uley, Gloucestershire, and commenced his stated labours on the 11th of October.

VOL. III.—FOURTH SERIES.

LEWES.

The Rev. Ebenezer Davis, late of Deal, having accepted an invitation to the pastoral office from the church at Lewes, Sussex, entered upon his regular duties there on the third Lord's day in October.

RECENT DEATHS.

REV. T. COLES, A.M.

This respectable minister, forty years pastor of the church at Bourton-on-the-Water, Gloucestershire, died on the 23rd of September, aged sixty-one.

REV. JOSEPH HOBBS.

At a very advanced age, after sustaining the pastoral office in the General Baptist church at Great Berkhamstead thirty-eight years, Mr. Hobbs was removed from the present state on the 19th of September.

MISCELLANEA.

REVIVAL AT SHEFFIELD.

The word of God, as administered to the Baptist congregation at Sheffield under the pastoral care of the Rev. C. Larom, having been unusually effectual for some time past, both in the conversion of sinners, and in the edification of the church, it will doubtless afford pleasure to our readers to learn the particulars of the revival. The following paragraphs, abstracted from a modest and interesting pamphlet on the subject, written by Mr. Larom, give a view of the leading features of the case, which will, we trust, encourage prayer and zealous effort in many other places.

"In the month of May, [1839,] the deacons and myself were consulting, by what means we might advance in our congregation the work of God. We had before us the names of twenty-one persons in the congregation, of whom we hoped that they had experienced the power of religion. These, it was proposed, should be visited, and with kindness and faithfulness be urged to an avowal of their faith in Christ, in order to their fellowship with his people. Ten of these have since been received into the church.

"The names of the members of the church were also looked at in the printed list, and it was concluded affectionately to admonish such as appeared indifferent towards spiritual things.

"Besides which, a weekly meeting of the pastor and deacons alone was suggested for especial prayer and consultation, with a view to the furtherance of the cause of Christ amongst us.

"These proposed efforts were, however, in some degree postponed, by the immediate absence of the pastor three Lord's days, to meet engagements with distant churches; when, on his return, about the commencement of July, we heard that the Rev. C. H. Roe, the Secretary of the Baptist Home Missionary Society, was coming to preach in Portmahon chapel (the chapel of the second Baptist church in Sheffield), and to stay in the town a few days. We proposed, therefore, to the brethren there to unite with them in some special services during the stay of Mr. Roe, whom we knew to be a minister much concerned for the revival of religion. The proposal was cheerfully agreed to, and we attended meetings two or three days previous to the Sabbath, morning and evening each day; at which meetings there was much of the spirit of prayer; and the addresses by our brother Roe were listened to with great interest, and were accompanied with much power, particularly one, "On the desirableness of setting our heart and soul to seek the Lord our God." On the Lord's day, Mr. Roe preached, in the morning, in our own chapel; in the evening, at Portmahon; giving also in that chapel, in the afternoon, an address to the teachers and children of our respective Sunday-schools. We closed our chapel in the evening, and both congregations assembled in the other place. It was full. The text was—"Ephraim is joined to idols, let him alone." The sermon was deeply impressive. At its close, I said, publicly, that if any persons present, anxious for the possession of religion, were wishful to speak with us, relative to that solicitude, the ministers present would be glad to meet them for that purpose, in the school rooms, at the close of the service. We expected some. But to our surprise and delight, sixty persons came; many of them giving utterance to their emotions in bitter tears, the general inquiry being, in substance, 'What must we do to be saved?' and the prevailing fear, that of being left of God. The brethren Roe and Rees, with myself, assisted by our deacons, conversed with these, until they had all been spoken to; after which we took down their names as anxious inquirers, appointed a time for meeting them again during the week, and gave to the whole a general address, dismissing them with prayer. Thus this good work began to be manifested. We found, indeed, afterward, that a number of those who came to us had been awakened to a concern about religion before that time; some by what they had heard in the Sunday-school—others at a juvenile prayer-meeting that had for some time been held an hour before our public service on the Lord's day evenings; and others, by sermons they had previously heard. Two

sermons in particular of my own, preached just before the public and more general awakening, were referred to by several as occasioning their first solicitude respecting the kingdom of God. One was a funeral sermon, delivered towards the close of April, on occasion of the death of a beloved sister-in-law of mine, the late Rebecca Slater, who was unexpectedly removed from all earthly connexions in the bloom of life. Her last words, being words of holy scripture, constituted the text. They were these—"Lord Jesus, receive my spirit." The other discourse was preached on the Lord's day immediately preceding that on which Mr. Roe addressed us; the text was, 'If the righteous scarcely be saved, where shall the ungodly and the sinner appear?' We did not, however, know that these persons were under religious concern until Mr. Roe came; but his sermon occasioned the disclosure of their anxiety, deepened the religious impressions made already upon their minds, and by the blessing of God, awakened numbers earnestly to inquire after religion who had never had any due solicitude about it before. Besides which, Christians were excited by it to serious self-examination, and were influenced to the more diligent pursuit of spiritual and eternal things. From that time this good work has continued to advance, new names being added to our list of inquirers down to the present day. Deeming ourselves inadequate to meet the demands of such a season of religious awakening, and our brother Roe being obliged to leave us on the Monday, we looked round for some other minister, and learning that Mr. Crapps, of Lincoln, had been, on several occasions, engaged in special services for the revival of religion, we invited him to come over and help us, which he did; and his diligent co-operation with us, his excellent sermons, his affectionate appeals, and wise counsel, and fervent prayers, during the fortnight he remained with us, won for him our affectionate gratitude, and contributed to help on the work of God.

"For about three weeks, at first, the two congregations continued to assemble together in meetings for prayer and exhortation, morning and evening, daily; until this being found inconvenient on account of the distance of the chapels from each other, it was amicably agreed that thenceforth each church should labour for the continuance of the work apart. To its progress in connexion with our own place of worship, the remaining part of this narrative will principally refer.

"The spiritual improvement apparent in many of the previous members of the church is very pleasing. Though we fear that all have not received the quickening grace, yet

many have; and it is delightful to witness their renewed zeal, and to hear them in their addresses at the divine footstool, rejoice before God; that they seem to be themselves converted afresh. A love of prayer meetings has remarkably distinguished this season of refreshing from the presence of the Lord. Six or seven such meetings weekly, have for months been well attended. Our Monday evening prayer meeting in particular, that used to be, by reason of the thinness of the attendance, an occasion frequently of discouragement, is now a service at which many assemble, and seem evidently to be near to God. And even our Thursday evening lecture has for months been discontinued, being thus dispensed with so far, to give place for prayer. As to the general result of the whole with respect to the number of persons not previously professing religion, who have been benefited by this revival, we may state that, including both congregations, two hundred persons, at least, have passed under notice as anxious inquirers, considerably more than half that number have been baptized on a profession of their faith in Christ. These have been received to that ordinance, and to the Lord's table, and to Christian fellowship, with great solicitude on our parts, to ascertain that they were truly regenerate and converted to God; and, after many conversations held with them for that purpose, by the pastors and deacons, and an account of their experience, given by themselves before the members of the churches; our hope is, therefore, that they have indeed passed from death unto life, and that they will continue to give evidence of that by their continued living unto God. Into our own church, assembling in Townhead-street chapel, we have received, within the time specified, one hundred and seven persons; of whom ninety-seven were received by baptism, and the remaining ten, having been baptized upon a profession of their faith previously, were received by vote, or by letter from other churches; and about thirty stand now upon our list as hopeful inquirers.

"Such, then, is the present result with respect to individuals benefited. And when we consider the value of the soul—the importance of even but one case of conversion to God—that so many have been converted in connexion with this visitation—and that all this has been done within so short a period,—then we think ourselves justified in humbly adopting the language of the ancient church, and saying, 'The Lord hath done great things for us, whereof we are glad.'

"We rejoice the more in these things on account of certain circumstances connected with their accomplishment. The first we

mention is this:—the revival of religion we are narrating was preceded by a season of comparative non-success; and so the joy occasioned by it was rendered greater by the previous sorrow, as the sunshine seems brighter after the darkness of the summer storm. Seldom had we an apparently less successful year than the year immediately preceding last July. There was peace in the church, and the enjoyment of religious ordinances; and the usual instrumentality was at work. The superintendents and teachers laboured in the Sunday-school—the visitors of our Christian Instruction Society went their accustomed rounds—the brethren who occasionally preach exercised their gifts—the pastor supplied the pulpit, met the Bible classes, visited the members, presided in the church; yet the work of conversion did not seem to advance. It was a season of dulness; like that, indeed, which sometimes in nature issues in refreshing rain; but we did not know at the time that the shower of blessing was about to fall. No more than ten persons were received into the church during that whole year; and of those, two only were received by baptism, the remaining eight being dismissed to us from other churches; so that, but for those dismissions, our additions would have been but two. Such was our state. Some of the members kindly remarked to me, that they thought we were making no way—the deacons grieved for the want of more success—the pastor prayed earnestly in secret, and oftentimes with tears, that efforts for the benefit of souls might not be in vain,—it may be that this should not have been told,—yet so it was: we sowed in tears the seed of sacred truth and the precious seed of prayer; we went forth weeping, bearing precious seed; and now, by the goodness of God, we come again rejoicing, bringing our sheaves with us."

After mentioning as additional causes for joy, that the grace which has descended has fallen in its converting power on some who had passed the meridian of life;—that many young persons have also been included in the number;—and that many of these were the children of pious parents, Mr. Larom adds—

"Our joy is very great when we reflect upon the means by which this good work has been accomplished. No miracle has been wrought. If the work we detail had been the result of miraculous interposition, then we might have less confidence that the continuance of this mercy was within our reach; but no miracle has been wrought,—no means have been made use of that we, as a church, may not perpetuate, or that any rightly organized church of Christ may not employ,—no undue excitement has been

attempted, or has been felt to be needful. The plain, and faithful, and energetic preaching of the truth, with a careful and affectionate application of it always to the conscience; on which preaching the careless have been earnestly invited to attend, having, many of them, been visited for that purpose at their own houses,—multiplied supplications at the throne of grace—supplications presented, not in secret only, nor on ordinary occasions merely in public, but frequently also at meetings particularly convened for purposes of especial prayer—conversations on religious subjects with persons who were either unconcerned about religion or inquiring after it; for the benefit of which latter class, inquirers' meetings have been held weekly, conducted by the pastor or the deacons, or by some suitable members of the church; to which meetings, all in the congregation, anxious for religious conversation, have been invited from the pulpit;—these have been the means by which, chiefly, God has communicated all this grace; these are means that we can yet make use of, and to which we may hope that God will continue to give success. In this we greatly rejoice, because all our children are not as yet the children of God. Many persons in our congregation withhold themselves as yet from the claims of the gospel; some of our members are, we fear, lukewarm, and are not doing their first works; those recently received to our fellowship are expected to grow in grace; our inquirers need especially the teaching of the Holy Spirit; and tens of thousands, in our extensive town, throng the road that leadeth to destruction.

"For these reasons, we rejoice that the means which have been made use of are means yet within our power. We humbly purpose to make continuous use of them. We have great encouragement in each department of our operations to perpetuate our efforts; for in each department, during this time of refreshing, there has been success. At our church-meetings the Sunday-school has presented its converts; our Christian Instruction Society has presented its converts; the Bible class has been mentioned as a means of grace; the inquirers' meeting has been available for the spiritual benefit of many; the public preaching of the word, both by the pastor and by honoured brethren in the ministry who have visited us, has been made successful in the conversion of sinners. By the continuance of these varied efforts, accompanied with the power of prayer, we trust we shall realize still increasing prosperity.

"This gracious visitation has been distinguished, from the beginning, by its creating in the hearts of many who have known the truth, whether but recently or for a

longer time, a great concern for the conversion of others unto God; and also a deep conviction of the prevalence of prayer; so that the case of the ungodly has been contemplated with pitying eyes and aching hearts, and has often occasioned importunate supplications at the throne of grace, particularly in our prayer meetings; at which meetings anonymous notes have not unfrequently been sent to the person presiding, by pious individuals present, requesting the especial prayers of the people for unconverted relatives, who have been pointed out in the notes without being named; and whose condition, in being without God, was thus anxiously deplored.

"It may be proper, perhaps, to state, that since the commencement of the happy facts we detail, our regular congregation has much increased, and that a goodly number of our converts are persons that were not accustomed to attend with us upon divine worship before; but who were drawn to us by the report of the revival, or by other means, and who were influenced, when they came, to say, 'We will go with you, for we have heard that God is with you.'

"These, together with our other dear friends, who, during these months, have been received to our fellowship, continue to give pleasing evidence of grace. Their zeal for God—their delight in his worship—their love to his people—their concern for the unconverted—their fervent prayers—their happy countenances,—all indicate in them the possession and the pleasantness of religion, and remind the older members of the church of their own first footsteps on the path of life—of the kindness of their youth—the love of their espousals to Christ. The pleasantness of religion being so apparent in them, that the pastors and deacons have sometimes, as they looked upon them, standing in agreeable converse together in the school-room, or in groups about the chapel, said, 'See how happy they are.' Which happiness was to us who beheld it the more remarkable and gratifying, because we had witnessed their previous distress, their sorrow on account of sin. We had seen the tears of their repentance; but those tears had been assuaged. He who is anointed of the Father by the Spirit, to bind up the broken-hearted, and in whom they had believed, had given them 'beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness.'

For further particulars we must refer to the Memorial itself, which may be obtained in London from our publisher, and only add, that having thought it desirable to ascertain, as the account was drawn up in June, whether any re-action had taken place, or whether the merciful dispensation still continued, we received from Mr. La-

rom, in' reply to our inquiries, a few days ago, a letter containing the following gratifying answer.

"I read your letter at our meeting last night. It was our usual Thursday evening service, with a considerable attendance. I thought your inquiries would be admonitory to the members, and particularly to our dear young converts: I take all such opportunities of doing them good. I stated what I meant to say to you in reply, and afterwards, in the vestry, I asked our deacons if that reply would not be the only proper one: they answered at once, and with emphasis, in the affirmative. This then is our answer to your questions—We are humbly thankful to God that we have experienced so far no reaction—that our members added to us during this visitation of mercy continue to walk in the truth—and that God is still exerting his saving power in reference to others. Our Memorial brings down the account to the month of June, in which month twelve persons were received to our fellowship. In July and August I was much from home, and the reception of candidates for communion with the church was delayed. In September nine were received into the church, and this month we have baptized four; making in the whole one hundred and twenty received as members with us in fourteen months. Besides which, we have still about thirty inquirers, many of whom give us hope that they have passed from death unto life. We have no wish to withdraw a single statement from our Memorial. Our hope is, that its introduction to other churches might stir up the members to seek a similar awakening in connexion with their own communities."

IGNORANCE OF THE ESTABLISHED CLERGY RESPECTING DISSENTERS.

In the October number of the British Magazine, a high church periodical, patronized by the clergy, the following letter to the Editor appears.

"SIR,—In Dr. Hawkins's useful and judicious Bampton Lectures, 'On the Connected Uses of the Principal Means of attaining Christian Truth,' the following passage occurs, Lect. V. p. 171.

"Nay, the Baptist himself appears to bear a reluctant testimony to the strength of that conclusion to which he is unprepared to yield a full assent. For he, too, would bring his children to Christ, but by a rite unauthorized in the Christian church; dedicating them to God, as he terms it, by aspersion with water, yet not in the name of the Father, Son, and Holy Spirit; thus, in some sort, admitting the principle [of the need of some means of admission of infants

to Christian privileges], though he does not as yet reform his practice, but rather presumes to substitute a device of human invention for a sacrament of divine institution."

To this the following note is subjoined,—

"The practical effect of this device is to make the members of a Baptist congregation consider themselves, though their minister does not, as already baptized; and the general result of the system must needs be, I fear, in too many cases, that they are deprived of the benefit of both the sacraments."

"Will any of your learned readers and correspondents inform one who confesses that the fact implied in the foregoing statement is altogether new to him, whether the practice here alluded to is really a 'system'—a general custom among the Anabaptists, or only adopted occasionally by individuals among them under the influence of special scruples and fears. Is the ceremony noticed either to recommend or to disallow the rise of it by any of their writers? Has it always existed among the members of that sect—a relic of church principles and practice, surviving their general perversion, or is it of recent growth, an involuntary tribute to the truth, and, as such, possibly a symptom of a tendency to return to the 'one faith, one baptism?' Is any particular form used in the administration of the ceremony? Is it accompanied always with prayer? And, if so, with prayer for what blessings? If water be needful to this dedication of a child to God, how is the use of it by *aspersion* only reconciled with the Anabaptist tenet of the absolute necessity of *immersion* for a valid baptism!

"Many points of interest and of importance, in discussion with any parties inclined to Anabaptist errors, seem to be involved in the ascertainment of the full truth in regard to these particulars.—C."

What dependence can be placed on the ecclesiastical history of past ages, as written by churchmen, when such a statement as this can gain currency among them in the nineteenth century, and be transmitted to posterity in the Bampton Lectures, by the Provost of Oriel College?

SURREY MISSION.

The autumnal meeting of this Society was held on Wednesday, Sept. 30, at the Rev. J. Edwards's chapel, Kingston-on-Thames. In the morning, the Rev. I. Moss was ordained as an evangelist, to occupy one of the Society's stations. The Rev. Thomas Jackson, of Stockwell, commenced the service by reading the scriptures, and prayer. The Rev. E. Davies, of Lambeth, proposed the usual questions. The ordination prayer was offered by the Rev. J. Johnson, of Farnham. The Rev. J. Hunt, of Brixton

Hill, delivered the charge. The Rev. J. Adey, of Horselydown addressed the congregation on the claims of the county; and the Rev. S. Percy, of Guildford, closed the interesting service with prayer.

A public meeting was held in the evening, when the minister of the chapel presided, and addresses were delivered by the Rev. Messrs. Mirams, Connebee, W. Jackson, Davis, Adey, Ashton, Johnson, and Soule. The Rev. H. B. Martin commenced, and the Rev. J. Churchill concluded the meeting with prayer.

The whole services of the day were marked with tokens of the divine presence. The attendance of ministers was unusually large, twenty-four being present, seventeen of whom were pastors of churches in Surrey. It was peculiarly gratifying to witness the manifestation of fraternal affection, and of anxious solicitude for increased efforts for the evangelization of the county. This

feeling was much strengthened by an affecting statement of its spiritual destitution, which was read by the Rev. I. E. Richards, one of the secretaries. Whilst listening to the announcement of successive parishes and villages, to the number of twenty-two, with a population of 11,500, without an evangelical ministry, a feeling of deep sympathy appeared to pervade the meeting, and all seemed to be impressed with the imperative obligation of making prompt and vigorous efforts "to roll away this reproach," and make known the gospel of Christ to those who are perishing for lack of knowledge. It is hoped that the appeal recently published on the above subject will be responded to as its importance demands. Contributions will be thankfully received by the Rev. I. E. Richards, Wandsworth; the Rev. J. M. Soule, Battersea; Rev. R. Connebee, Dorking; or any member of the Committee.

CORRESPONDENCE.

BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—I wish time permitted me to address you more at length than I now can upon the claims and the prospects of the Bible Translation Society. The few days I have been at home since my return from the missionary deputation to Ireland and South Wales, have been so fully occupied as to afford me no opportunity of preparing such a communication as I should have liked, through your medium, to have laid before our friends. I must not, however, suffer the Magazine to appear without expressing the grateful satisfaction of the Committee in the generous contributions they have received from various parts, but especially from the north. It is the prerogative of Infinite Wisdom to overrule disastrous events for greater good. Such seems likely to be the case in the present instance, since, if our churches only proceed as they have commenced, much more will be raised by them for the support of our Oriental Versions of the Word of God, than we should have received from the Bible Society, had they continued their grants. The consequence, of course, will be a more plentiful supply of the scriptures to the heathen, and a wider diffusion of the truth in relation to baptism.

I send you extracts from two letters recently received from our valuable missionary, the Rev. J. Wenger, which will be read with lively interest. They describe the de-

light of our Calcutta brethren on receiving the intelligence of the formation of our new Society, and give an account of the progress of the translations.

In a letter, the date of which is May 23, Mr. Wenger writes thus:—

"The April mail, which came in three days ago (with an unprecedented rapidity), may have brought cheering intelligence to many an inhabitant of this city and country, but the news which we received by it were of such a nature as to call forth our heartfelt gratitude to God. Blessed be our heavenly Father, that he has put it into the hearts of his servants in England, so nobly to support the work of Bible Translation, and Bible Distribution, in this land! But who are we that we should be permitted to be the instruments through which these operations are to be conducted? I have no doubt that as we were wondering, and looking in silence what things were going on in England, so you, on the other side of the ocean, must have been astonished, when one of our communications after another reached you, each furnishing you exactly with that information which was calculated to be most useful to you. I allude chiefly to the two reports of our operations, published this spring. When brother Thomas set to work to compile them, we could not have the most distant idea that a Society like the Bible Translation Society would be formed: and now they are out, we see why we were directed to draw up accounts so unusually complete, and full of details. Had brother

Pearce not been here to take charge of the printing-office during some months, and to afford to brother Thomas the necessary leisure, it would have been impossible to have furnished you with any other than very brief reports, even if we had been requested to draw them up with particular care. It is pleasant and encouraging thus to trace the hand of Providence, furthering the same design at once in the two extremities of the globe, without giving room to anything like collusion.

"You will, no doubt, have learnt ere this reaches you, that the printing of the Bengali Bible has at length commenced. A small edition, to go as far as Exodus xx. will be carried through the press simultaneously with the large one. The first sheet of the small edition was prepared before the large one; and that first sheet was *printed off on the 24th of March*, the day when your Society was formed: so that it may be said, that no sooner did the Society exist, than its operations, though at a distance of many thousand miles, had actually commenced; for this edition of the Bible will probably be the first work chargeable upon the Society. The first sheet of the large edition was *being printed off*, when we received the grateful intelligence. I will not neglect to send you a copy of it as a specimen. If brother G. Pearce is in London he will be able to give you a living commentary upon it. I have this morning read the twenty-first page of it for the press—it goes down to Gen. xxv. 28. According to brother Pearce's subsequent advice given on that remarkable evening, Saturday, 14th March, when he, brother Yates, and myself conversed fully on the execution of the work in its details; we mean now to print off the sheets of the large edition before the smaller ones: which arrangement has been the cause of some apparent delay, for, of the smaller one only forty-eight pages, going down to Gen. xxiii. 17, are printed off, and of the larger one only eight pages, going down to Gen. xi. 12. As I have thus begun to mention the state of progress of our various works, I will just go on. The new edition of the Psalms is printed off as far as Ps. lxix. 32; the Gospel of Matthew (10,000 copies) is just finished: I believe the last two chapters are being worked off to-day. So far for the Bengali. The Gospels and Acts, in Sanscrit, have now been published,—the printing has advanced as far as 1 Cor. vi. 4. The new edition of the Hindustani Translation is in type as far as John xvii; it looks very neat, and promises to be very acceptable. The New Testament in Persian, (Martyn's version) is in type as far as Matt. xi. or xii. I am not sure whether you know the history of this last work. A liberal christian, residing in Cabul, wrote in March, to Mr. Thompson, of Delhi (then

for a few days at Hurdwar), to ask him, whether we would print for him 1000 copies of Martyn's version of the Persian Testament, for distribution in the newly-conquered provinces to the north-west. Mr. Thompson lost no time in writing to Mr. Thomas, nor he in conversing with brother Pearce on the subject. The intelligence reached Calcutta only about the 12th of March, and was immediately submitted to us all. The day before his death (March 16th), brother Pearce was much engaged in making the calculations necessary to enable him to give an answer to the proposal; and about 9 o'clock in the evening, brother Thomas went in to learn the result. It was found that the expense would be more than two rupees per copy (the amount which had been suggested by the liberal friend); but, that if we ourselves would undertake to print an additional number of copies, we might bring down the cost of 1000 copies to nearly that price. We consequently resolved to print 1000 additional copies of the whole New Testament, 1000 of the Gospels and Acts, and an edition of single Gospels for separate distribution. I remember when we took our last drive on the course together (it was Monday, March 16th), brother Pearce said to me, "Who would have thought that we should be permitted thus to become instrumental in spreading the word of God in those provinces which have heretofore been the very stronghold of Mahomedanism? Our operations in translating and distributing the Scriptures may be compared to the dropping of a stone into a sheet of water. It produces circles, small at the beginning, but propagating themselves till they embrace the whole surface." Repeatedly in the course of the last three or four days of his life did he speak of this edition of the Persian Testament with more than ordinary delight. Indeed, his heart was much set on the distribution of the scriptures, and he feared no trouble connected with the work of printing them. During the greater part of the winter he would read critically a Psalm or two (in Bengali) every morning, in order to be prepared to suggest some improvements, as the volume was again going through the press. And on Saturday, the 14th of March, after we had consulted on the mode of proceeding, he said, "All this will give you both much trouble, and to me and my people (meaning the compositors), it will occasion more labour than I should be willing to undertake in the case of any other work; but it is *the word of God*, and therefore we will not shrink from any amount of labour."

Writing to Mr. Beeby, on the 6th of July, Mr. Wenger says,

"Your communications referring to the Bible Translation Society, though they found Mr. Pearce no longer in the land of the liv-

ing, were no less acceptable to the survivors than they would have been to him had he been permitted to receive them. We felt overwhelmed with joy and gratitude when the intelligence reached us. That joy, as you will readily believe, did not flow from the corrupt source of a sectarian spirit, but from our consciousness of the immense wants of this country,—and of the hunger and thirst after the word of God manifested in many a part of the mission field. We had, as you must ere this have perceived from the reports, been led to engage in numerous and extensive operations, almost without knowing where we should obtain the funds from. To give you an idea of the rapidity with which our stores of scriptures are exhausted, I will only mention the last edition of the Bengali New Testament, which left the press only a few days before the arrival of our party in September last. That edition consisted of 3,000 entire Testaments, and 2,000 copies of the Gospels and Acts; and now, after the lapse of nine months, it is more than half gone. Our brethren in the country write that the Hindus, or at least many of them, have found out that the Gospels are the source from which truth has been, as it were, conducted into the tracts; they now ask for the original books themselves: “We wish to examine for ourselves, we wish to know *all* about Jesus Christ,” is the language held by many; and, to judge from the accounts of some of our brethren, as well as from what I have seen in some places, if rupees were scattered among the crowds, the people would scarcely scramble after them with greater eagerness than many now do to obtain a copy of a Gospel. Care, however, is always taken that only such receive them as can read, or are able to prove that they have relations or children who will read them. Whilst the public mind in so many parts of Bengal is in this interesting state, and on the other hand our missionary stations are more numerous, and more widely scattered over that district than those of some other societies, the formation of the new Society is a most opportune event.

“As you are the treasurer of the new Society, you will perhaps feel interested in knowing the extent of the works now in hand, and the progress made in the printing of them. The Bengali Bible is the greatest work we are at present engaged in. The printing of the 4to. edition (which is to consist of 500 copies) has advanced as far as the forty-ninth chapter of Genesis. The same matter, slightly altered, serves for the 8vo. edition, which is printed, I believe, as far as the thirty-eighth or thirty-ninth chapter, if not more. This edition is to consist of the following proportion of copies: 2,500 of the entire Bible, 1000 of the Old Testament, 1000 do. in two vols. or 500 parts

(the whole Old Testament being comprised in four single parts). The two latter portions of the edition were thought requisite, in order that people might not have to wait two or three years before any considerable part of the Old Testament could be put into their hands. The same matter which serves for the 4to. and 8vo. editions, is again used for an edition in 16mo. which is to go as far as Exod. xx., and is to consist of 2,500 copies. Of this edition the thirty-third chapter of Exodus is now in press. The Psalms (an edition in 16mo. of 5000 copies) are printed as far as Ps. xciv. Of the Gospel of Matthew, also in Bengali, an edition of 10,000 copies left the press a few weeks ago. It was very opportune, for there was not one single Gospel in Bengali remaining in the depository. The Gospel of Mark 5,000 copies, will be ready in another fortnight. In Hindustani an edition of 1,000 Gospels and Acts is just in the hands of the binders, and the New Testament (3,000 copies) has advanced as far as the Romans. Of the Persian Testament Mark is nearly completed. The Sanscrit has advanced, I believe, to the Ephesians, if not further.”

The Committee, I may add, have had the pleasure of making their first appropriation, having voted £500 in aid of the Bengali New Testament.

I am, dear sir,

Yours in christian love,

EDWARD STEANE, Sec.

Camberwell, Oct. 19, 1840.

EDITORIAL POSTSCRIPT.

The most constant and energetic supporter of the interests of Dissenters in the House of Peers during the last forty years, Lord Holland, died after a few hours' illness at his house at Kensington on the 22nd of last month. On the following day the Committee of the Deputies of the Three Denominations met and passed a resolution in which they express their conviction that by his decease the country and mankind have sustained the loss of an eloquent, zealous, and enlightened advocate for truth, knowledge, and liberty. Lord Holland had had a seat in the cabinet the last ten years: he was in the sixty-seventh year of his age.

The election of a Professor to fill the theological chair in the University of Glasgow, took place on the 21st. of October, when Dr. Mill, of Dailly, was chosen to that office.

The Rev. Isaac Taylor Hinton, who has been several years pastor of a church in the United States, has recently published a History of Baptism; and we learn from the New York Baptist Advocate of Oct. 3, has received a call to the Presidency of Shurtleff College, Illinois.

THE MISSIONARY HERALD.



SCENE IN JAMAICA ON THE FIRST OF AUGUST, 1838.

SECOND ANNIVERSARY OF NEGRO FREEDOM.

ANOTHER *first of August* has passed in peaceful gladness over Jamaica. We are privileged, in our present Number, to insert a renewed testimony to the religious sobriety with which the day was observed (page 279); and we avail ourselves of the opportunity to prefix an engraving, which depicts a memorable scene connected with the first of August, 1838.

About ten o'clock on that day, Mr. Phillippo, our missionary, resident at Spanish-Town, the seat of Government, accompanied by the children of his schools, full 1500 in number, and by his white congregation, with several thousands besides, attended, by appointment, his Excellency the Governor, Sir Lionel Smith, at the Parade, in front of the King's House. Here Sir Lionel addressed the multitude, in a speech full of feeling and paternal advice; after which he read the Proclamation of Freedom, amidst the hearty rejoicings of the delighted throng. The white population of the town and neighbourhood seemed to have attended to witness the scene; and the address of the patriotic Governor was listened to throughout with the utmost attention, respect, and gratitude.

In front of the portico are seen the Governor, the Bishop, and Mr. Phillippo, representing to the spectators the happy union of civil and religious feeling on this joyful occasion. The building to the right of the picture, opposite the King's House, is the House of Assembly.

CALCUTTA.

ENTALLY.

FROM the *Calcutta Missionary Herald* for June, we extract the following notices of a recent addition to the church in the Circular Road, under the care of Mr. Tucker; and also of a Mohammedan inquirer, where impressions originated in reading the Scriptures, without the aid of any living instructor. Our readers will not fail to mark the exhibition of British justice made by the pre-riding magistrate.

Recent Baptism.

On Lord's day, the 7th inst., four persons having made a profession of repentance towards God and faith in our Lord Jesus Christ, were baptized in the new chapel in Entally, by the Rev. F. Tucker, pastor of the church. In this instance the promise has been verified, "The seed of the righteous shall be blessed," one of the number being a son of W. T. Beeby, Esq.; who, during his residence in this country, was, for many years, a deacon of the church. Another, the Rev. T. Atkins, has been a minister of the Gospel for upwards of six years. After carefully searching the Scriptures, and otherwise examining the subject, he came to the conclusion, that immersion is the only mode authorized by the word of God of administering and receiving baptism, and that faith in Christ

must precede this public profession of allegiance to him; he therefore determined to obey the Divine command. May the Lord, to whom these our friends have given themselves, keep them, by his grace, until that great day, when all who belong to him, of whatever name, shall be glorified together with him.

Conversion of a Mohammedan.

Within the last few days, an intelligent and well-educated Mohammedan young man, Mou-lavi Qazim Ali, teacher in La Martiniere, has abjured the errors of the false prophet, and declared his cordial reception of the truth as it is in Jesus. His religious impressions are the result of reading the Scriptures in English, unaided by the assistance of any Christian teacher.

He appears, for some time, to have been strongly impressed with the striking contras-

presented between Mohammed and the Lord Jesus; and the purity and loveliness of the Saviour were the means of drawing him to Christ. About a month ago he addressed an anonymous letter to the Rev. J. D. Ellis; and, having received an encouraging reply, he went two or three times to his house to converse with him. These visits attracted the attention of some of his connexions, who forthwith commenced a system of violent persecution. His wife's relatives (for it is to them we refer) were very anxious to remove and separate her from him. In this they were actuated partly by bigotry, and partly by interested motives; accordingly, on the 21st May, a young man, brother of the Moulavi's wife, went to his house, under the covert excuse of speaking to his sister. She feeling no desire to see her brother, whose intentions were pretty manifest, the durwan received orders not to admit him; but, being bent upon forcing his way into the house, he burst open the door; and when his brother-in-law personally tried to prevent him from entering, he struck him a severe blow on the head; and only yielded when, by the determined energy of the Moulavi and his attendants, he was compelled to desist from his purpose. Enraged at the failure of his plan, he, a day or two afterwards, summoned the Moulavi before the police for having, as he pretended, severely beaten him, and tied him with a rope.

An account of the investigation of the case has appeared in several public papers, from which we give the following literal extracts:—

"No evidence whatever was offered to support the charge; and even the complainant did not profess that any marks had been made, or injury sustained by him.

"Strange [to relate, the magistrate forthwith fined him (the Moulavi) in the penalty of 64 rupees, and the durwan 5 rupees, or both to be imprisoned one month. He further ordered the Moulavi to find sureties to keep the peace, himself in 250 rupees, and two others in 100 rupees each. The fine was paid; but the sureties not arriving till Mr. O'Hanlon had left the office, he ordered the Moulavi to be sent to the prison, from which he was liberated the following day, on the required recognizances being given.

"The magistrate's conduct throughout manifested his spirit. In the public court, in the presence of Hindoos and Mohammedans, he taunted the poor man with his intention of professing Christianity, by saying, in a peculiar tone, 'You intend to become a Christian soon, don't ye?' To this the Moulavi, with commendable coolness and courage, replied, 'Probably I shall, sir;' the magistrate thus calling to his aid against the poor man all the bitterest passions and prejudices of the attendants in the court; who at once felt towards him all the hatred which such a circumstance must naturally induce. Besides this, in the midst of the investigation, the magistrate encouraged the assault,

by telling him that he did quite right in trying to get admission to his sister; and that if he could not succeed, and the Moulavi would not allow him, he, the magistrate, would issue an order that should force the Moulavi to do so.

"This advice was most fully acted upon, as the sequel will prove. The very evening that the Moulavi was confined in the police, the brother-in-law and his mother, with twelve or fifteen men, armed with bamboos and sticks, proceeded to the house, saying that the judge sahib had sent them to take the Moulavi's wife. They immediately burst the outer door, a darma one, and entered the house; they did not, however, succeed in their attempt to carry off the wife; for, on hearing the noise of their coming, the woman fled by a private door, and took refuge in a neighbouring house. Not succeeding, they soon after went away; and a box of jewels and several little articles were missed, having been taken away, but by which of them has not been ascertained. The brother of the woman was among them, declaring that he would beat and kill the Moulavi whenever they might find him, and that money should save them from any punishment for the crime.

"A complaint of this was made to Mr. O'Hanlon; and the Moulavi, apprehending danger from the violence of his brother-in-law, but still not wishing to punish him, petitioned the magistrate to bind him over to keep the peace toward himself and his family. On Monday last this came on at the Police-office, and an attorney of the Supreme Court, a gentleman from the office of Messrs. Baillie and Molloy, solicitors, and the Rev. J. D. Ellis, were present. Three persons, a servant of the Moulavi and two neighbours, on oath declared the facts above related, and were most certain as to Shaik Amdoo's being one of those who forced the house; the magistrate, however, declared that his mind was made up about it, and that if there were 300 witnesses he would not believe them; although he denied having given any such order to remove the Moulavi's wife, as alleged. Other witnesses were in attendance, and many more might have been called; but the magistrate declined hearing them. On being remonstrated with, and told that all the Moulavi asked was to bind over the defendant to keep the peace towards him, and that a simple affidavit of apprehended violence, even without witnesses, was enough to serve this end, he replied, that he was there both as judge and jury; that he considered the complaint malicious, and should do as he pleased. The case was then dismissed, and the party left to seek justice and protection in another channel."

He has been, with his wife, for some days under the care and instruction of Mr. Ellis; and as there is every reason to believe that God has commenced the good work of grace in his heart so we may firmly hope that his piety will be increased and developed by the power of the Holy Spirit. We earnestly commend him to the sympathy and prayers of all our Christian friends.

MONGHYR.

EXTRACT OF A LETTER FROM MR. G. B. PARSONS,

*Dated June 30, 1840.**Mr. Leslie's health and devotedness to his labours.*

BROTHER Leslie continues nearly free from fever, and much stronger than I ever expected to see him. How much longer this mercy may be continued to us the Lord only knows: the trying season is coming; the rains are falling; and when the ground is thoroughly soaked, and the sun, shining upon it, shall fill the air with moist vapours, then the element of life will be supplied to his fever. He has already had attacks of ague, which are the forerunners of fever; and, the Sabbath before last, he expressed his fears in the morning that fever would prevent him from preaching in the evening, but it went off.

I have never heard him express his opinion respecting a visit to England. The letter which you wrote him, in answer to his on the subject, was, by some mismanagement, detained in the office, and did not reach here till near twelve months after it was dated; and though he has received that, and knows that John is coming to Monghyr, yet he has not spoken a word to me on the subject, nor do I hear that he has to any one else; but as he is not very communicative in matters which relate to himself, I do not much wonder at it. Though no one would welcome his stay more than I should, yet I feel it would be a sad pity that he should drag on with a diseased frame till it drags him down to the grave, rather than seek restoration in England, while there yet remain sufficient stamina of constitution to warrant the hope of complete recovery. Of course we cannot wonder at it, but rather sympathise in the feeling, that he should cling to the spot where the most interesting and eventful portion of his life has been passed,—where he is known; and loved, and revered, and where his strength and labour have been expended. But if he does not return, it will not be through a lack of kind invitation. He has now received yours. The brethren in Calcutta have most kindly urged the matter; and I have, on more occasions than one, assured him that he has many at present unknown friends in England, who would deem it a delight to receive him and his family, and aid them in every possible way. May the Lord, in much mercy, long spare him, and direct him in the right path!

Mrs. Leslie, and their two very interesting children, are quite well.

Dear Mr. Moore is still very weak, and an almost continual sufferer, both in body and mind. No one can judge of the pains of old

age in India from what they have seen in England. The nerves become shattered and broken to such an extent that life becomes a series of alarms; the appetite and digestive powers become so impaired as to produce constant depression of spirits; and the frame becomes so tender that every breath of east wind is a source of pain. Yet, amidst all his sufferings, Mr. Moore has been quite a father to us. His long-continued afflictions seem to have filled him with sympathy and tender concern for others; and I am sure Sophia and myself have received such kindness at his hands as we can never forget to our dying day. May the Lord overrule all his afflictions, as I believe he is doing, to his meetness for glory!

Naynsook's illness and recovery.

Our excellent native brother and fellow-labourer, Naynsook, has had a very severe attack of the jungle fever since I wrote you. After his return from Patna, whither he went to recruit after an attack during the rains last year, he was tolerably strong for two or three months; then symptoms of returning fever began to show themselves. They ended in a strong attack of fever. The result was at one time doubtful; but the All-merciful, in compassion to his poor countrymen, brought him through, and has raised him up again; and I do not know when I have seen him looking so well and strong as he does now. Thus, on his account, too, we have to sing of mercy mingling with and bearing away sorrow.

Converts added to the Church.

A gracious God, too, has crowned his other mercies with this unspeakable blessing, that we have seen six, we hope, sincere converts added to the church. Five of them were natives, one European. They were a most interesting group. The European was a young man born of Jewish parents in Poland, and brought to the knowledge and love of the once despised Messiah here. One of the natives had been, in youth, under the care and instruction of honoured Mr. Chamberlain: another was arrested and secured by Divine grace when returning from a pilgrimage to Juggernath. One native woman appeared, to those who knew her past history, as a Magdalene washed in the fountain; whilst another, a Mussulman, had, quite late in life, been pulled out of the thick smoke of Mohammedan darkness. What triumphs of Divine grace were here! Jew and Gentiles, Mussulman and Hindoos, combining to honour him whose name shall be honoured by every tribe, and kindred, and nation,

and tongue; who now reigns, and, blessed be his glorious name! shall reign till he has saved all his people, and subdued all his foes. Even so reign, mighty Jesus!

Their baptism, too, was a specially interesting service. It was administered after the prayer-meeting, on Saturday evening. Our evening services commence at sunset, so that by the close of the meeting the stars were shining out in all the clearness and brilliancy of an eastern sky. The cool evening breeze was balmy; sufficient lights were placed round the baptistery, which is outside the chapel, to render the whole scene solemnly, and not glaringly distinct; and there, surrounded by silent, attentive, and some weeping spectators, after an address to the natives who were present, the Saviour's authority was recognized, and his institution honoured, by dipping in water, in the name of the Father, Son, and Holy Ghost, those who had previously declared themselves his disciples.

It is gratifying, too, to add, that, since their baptism, two especially of the new converts are manifesting a pleasing desire to labour for the spiritual benefit of others, who are, as they were, dark and enslaved. One, the young pilgrim, attends daily at Mr. Leslie's for instruction, in preparation for the ministry; and there is a sincerity, cheerfulness, and reality about him, which, together with his manifest improvement, promises well. The other, who was under the care of Mr. Chamberlain, and was, when baptized, in service, expressed a desire to be more directly employed in doing good; and we took him as a teacher in our little school; and his growth, both in knowledge and grace, for the little time during which he has had increased opportunities of mental culture, are such as to make us quite satisfied with the step we have taken. May the Lord preserve and bless them both, and increase them a hundred-fold!

For a month or two after the baptism of these candidates we had no new inquirers; but the Lord has again heard prayer, and we have two inquirers with us at present. We hope their faces are Zionward; but as they have been but a short time with us, and very many such cases prove only disappointments, it would be quite premature to say any thing about them yet. May God preserve them from proving either stony ground or thorny ground hearers! then it will be our delight to inform you that they stand fast in the Lord.

Awfully depraved character of the Natives.

Every conversion in this land of horrible darkness is a most especial triumph of Divine grace and mercy. From what depths of thick clay are the converts drawn out! The consciences of idolaters are awfully seared. As a proof of this, I may mention a visit which Naynsook paid to a poor condemned culprit at Bhagalpor, a neighbouring town. The judge, who had sentenced him to death for the murder of

his wife, is a truly pious, excellent man. It grieved him to think that the man should go into eternity without the opportunity of hearing the Gospel simply and plainly expounded to him, he therefore sent for Naynsook to visit him. Naynsook went, spoke to him of the crime he had committed, and for which he was about to suffer. He, with cool and hardened indifference, replied, "I have done no harm, I have only killed my wife; why should I be hung for that?" In this state of heart he died, still persisting in the assertion that he had committed no crime. And, indeed, it seems that not only heathen subjects, but heathen lawgivers, were so abandoned to hardness of heart, that, by heathen law, the murder of a wife was deemed no crime, and was never punished. To see such hearts broken for sin, and such idolaters weeping tears of penitence, is, indeed, to witness a signal triumph of Divine grace.

The more you have directly to do with idolaters, the more you become convinced that they are not only sadly ignorant, but malignantly opposed in heart to the Gospel, as a system of purity inflexibly opposing their corrupt practices and depraved tastes. This has appeared sadly evident to me, as I have accompanied Naynsook to the bazaars.

The Gospel no novelty in Monghyr.

The Gospel is no longer a novelty in Monghyr; the inhabitants well know its requirements; they know that their sins, as well as their idols, must be relinquished, if they would obey the message of the Christian preacher. Their inquiries have more the air of contempt and dislike about them than of the shortightedness of ignorance, or the wonder of curiosity.

The depravity of the heart, a greater obstacle to the spread of the Gospel than caste.

Naynsook very justly observed to me, the other day, that caste was much spoken of as a great hindrance to the reception of Christianity by his countrymen, but that sin was the great chain that kept them in bondage,—that could that be broken caste would soon be got over. This witness is true; and yet it is true, also, that the whole system of idolatry and priestcraft connected with it is so craftily contrived, and so intimately interwoven with the common occurrences of life, as to give a fearfully increased power to this reigning depravity of the heart.

Brahminical Theory of Eclipses.

According to Hindoo wisdom, or rather Brahminical craft, the theory of eclipses is this:—

One of the celestials, in mischief, seizes hold of the sun or moon, and breaks off the portion obscured. The injury can only be repaired, it is said, by giving money to the Brahmins. But how is this money to be collected? It would be a difficult thing to run from village to village to get it. Another device follows: it is given

out that the waters of the Ganges are peculiarly sacred at such seasons, and that whoever bathes in them then washes off his sins, so that the poor deluded things flock to the river to bathe. Thus they are collected together in a place easy of access, that the Brahmins may come and fleece them at will. This is only one specimen of the consummate skill and craft of the system.

This is no cause of discouragement, for greater is He that is for us than all those who are against us. All the massive chains of sin, caste, and Brahminical despotism will prove but as cobwebs before omnipotent grace; but it does seem to render every conversion among such a people an especial mercy.

These assemblies of the people so far serve the cause of the Gospel that they enable the missionary to put the word of life into the hands of many, and preach the Gospel to many who live in remote villages, and would, perhaps, otherwise, never have an opportunity to hear the joyful sound. One of the inquirers whom I mentioned first heard the Gospel at the river's side, whither he had come to bathe, and lose, as he thought, his sins.

Children under Instruction.

Having mentioned our school, a few particulars may not be uninteresting to you.

Our number is at present seven, five boys and two girls. One is the son of a native Christian; the remaining six would, in all human probability, have grown up under the hardening, defiling influence of a heathen education, had not the merciful God, and the kind efforts of Christian friends, provided this asylum for them. They came to us in the most distressed situation, being picked up either by the police or our native members, begging a mere starving subsistence in the bazaars.

The heathen would far rather their children should die, than that they should lose caste by associating with Europeans. Naynsook told me, the other morning, of a poor man, who had come down from Benares, begging, with six children. They are all, he told me, miserably poor, naked, and crying nearly the whole day with hunger. He told the poor fellow that there was a sahib in Monghyr who would take his two youngest children, feed them, and clothe them, and instruct them, and would not require to be paid a pice in return. "No," said the man, with hardened indifference, "if I die, I shall be thrown into the river; and if they die, they will be thrown there; but I will not give them up to the sahib;" intimating that it would be much better to throw them into the river dead than to the sahib alive.

As you would expect, we find both their bodies and their minds grievously injured by the wretched circumstances in which they have lived. One poor little boy is now so weak that we hardly dare entertain a hope of his life, owing to the trash he was in the habit of eating, even down to common mud; because, as his sister

tells us, they could get nothing else to satisfy the gnawings of hunger. Their minds were as much or more injured than their bodies. Miserably ignorant they seemed, quite destitute of all idea of a Supreme Being, the Creator of themselves and the world around them. Their minds seemed one thick, black blot. Petty lying and petty thefts were their daily employ, so that they were not at all unlearned in the arts of deception. So obstinate were they that I know not when we shall teach them the duty of prompt obedience. This costs us a struggle with their waywardness almost every day, and sometimes very hard struggles too. If God had not promised the aid of omnipotent grace to those who endeavour to "train up children in the way they should go," I should be ready to throw up the undertaking in despair. It is distressing to think that this is the condition of millions of poor children, who, if timely aid be not afforded, will grow up in this condition, and die in this condition, and leave behind them a race as ignorant, depraved, and prejudiced as themselves.

Immensity of the work to be done in India.

It is quite overwhelming to reflect on the vast amount of work to be done in the great Indian jungle; and which, as the age of miracles is past, must be done by the instrumentality of Christian benevolence. Surely from my heart I pray, Lord, give triple strength, and faith, and zeal, and love to every labourer in the field, and send out quickly additional hosts!

Our endeavour is, to separate the children, when they come under our care, entirely from heathen influence. For this purpose, we never allow them to go beyond the bounds of our own compound, except when they go to chapel, and then they are accompanied by a native Christian. We feel very grateful to God that he has supplied us with a native Christian to take charge of them when out of school, and one to instruct them in school.

Compared with the wants of the people and our own desires, we feel that ours is a very, very small beginning, very indeed; but we are encouraged by knowing that God does not "despise the day of small things," and we have confidence in Christian friends that they will not, but will labour together with us in their prayers, that from these little ignorant, despised ones, God would raise up some champions for the truth,—some to preach powerfully the riches of Christ and Gospel grace when we shall be silent in the tomb. Such is our desire, and our aim, and our prayer. The end, it is true, is far off; and the beginning seems very disproportionate to such an end; but the husbandman has long patience; the seed is small, and many, many days it lies hid, and shows no signs of life; but it grows up and increases, he knows not how, yet he becomes enriched with a plentiful harvest. And is not the God of grace as worthy of our patient trust as the God of nature? The success of similar

attempts, which sprung from small beginnings—I refer especially to the Boys' Boarding-school in Calcutta—may encourage the friends of Christian education to hope, though it may seem hoping in part against hope.

Anticipates his Brother's arrival in India.

I have not yet received any news directly from you, or from home, respecting dear John; but I have received indirectly, through friends in Calcutta, the very cheering intelligence that I may expect him. Sincerely grateful do I wish to feel to God for his great mercy; and I would warmly express my thanks to the Committee for kindly affording me the hope of so abundant a source of alleviation and joy. Thirsting, you may suppose I am, for full particulars respecting him. I trust the same goodness and mercy which have brought and settled me here so comfortably, will also bring to me the greatly additional blessing of seeing so dear a brother as a fellow-labourer in the Saviour's work.

'Excellence of Mr. Yates's Translations.

A good work was nobly done in the formation of the Bible Translation Society. Independently of the translation of every term, which is not done in any other translation into Hindoostanee with which I am acquainted, there appears to me a transparency, and clearness, and definiteness about Mr. Yates's Hindoostanee translation which I see in no other. Of course this is my own private opinion, and may be controverted; and yet, in confirmation of it, I have heard it objected to the translation, that those passages which our English translation leaves so indefinite that the reader is compelled to put a sense on the word as he reads, or receive no de-

finite idea from the reading, are not left thus in Mr. Yates's translation, but have a clearly defined sense enstamped on them. This is called putting his own sense on Scripture. To me this property seems a most valuable one, especially when intended to be read by prejudiced persons, and listless, indifferent persons, who would need but a very trifling inducement to throw the book aside, and who would be sure to find such an inducement in the unintelligibility of the language, if such existed.

If it be so great a fault in a translator to put a sense on Scripture, I think it a far greater one to write that as translation of God's word which he is conscious has either no sense, or, as the Mussulmans say of every sentence of the Koran, sixteen different ones.

I am glad Mr. Yates's singularly eminent qualifications as a translator begin to be known and appreciated. The very retiring, patient, laborious thought, and beautiful simplicity which are among the most eminent of those qualifications, have tended to shut him up from public notice; but his noble works in the translation department will live after him, and be a radiant and imperishable crown around his memory.

Spirit of inquiry at Dacca.

You will be pleased to see, in the "Heralds" printed at Calcutta, accounts from Dacca, which show that our Scriptures and tracts are beginning to excite much attention, and great and effectual doors of distribution are opening. May this spirit of inquiry spread like a flame throughout the whole continent, then we shall have full work for every translator and every distributor, though multiplied a thousand-fold!

J A M A I C A.

The following communications from our brethren Day and Dexter, will speak for themselves, and show in how pleasing a degree the blessing of God continues to rest upon those parts of the Missionary field which they occupy. The death-bed of the negro deacon is a striking scene; and the earnest exertions made by brother Dexter's congregations to secure an additional missionary, prove the high estimation in which they hold the blessed Gospel.

ORACABESSA.

EXTRACT OF A LETTER FROM MR. DAY,

Dated Aug. 10, 1840.

It will, no doubt, afford you pleasure to be informed that the second Anniversary of Freedom has passed away, not only without riot and disorder, but in the most sober, decent, and, I may add, religious manner. The people are

now returning to their work; and all classes express themselves well pleased with the general conduct of the peasantry, and the working of the free system.

On these stations the services of the 1st of

August and following days were very interesting, of which I intend giving you a brief account.

On Friday evening, July 31st, great numbers of people were seen winding their way down the mountains to Oracabessa; where they assembled in the chapel, to hold a meeting for the purpose of imploring the Divine blessing on the services of the approaching day. This meeting continued the whole night, singing hymns of praise, which were re-echoed back from the neighbouring dwellings.

At four o'clock next morning I met the people in the chapel, which even then was crowded to excess. Here arrangements were made for the baptism of 199 persons, who had been examined and accepted for that ordinance. We then proceeded to the sea-side, just opposite a small island, in the bay called Santa Maria, close by where Columbus landed in the year 1494, and which he named after his first ship. Here a very large assembly was gathered on the beach; and, after a short address to the spectators, singing a hymn, and praying, I went into the sea, followed by the candidates, who were baptized, on their profession of repentance toward God, and faith in the Lord Jesus Christ. The service was delightfully solemn; and I trust many of the spectators received impressions which will not be easily effaced.

As soon as we could again assemble, we held

a meeting for prayer and thanksgiving, at which, after several members had poured out their simple and fervent praises and prayers, I delivered an address, found on Psalm cxxxvi. 23, "Who remembered us in our low estate; for his mercy endureth for ever;" after which we separated, for the purpose of taking some refreshment, which was now become quite necessary.

At eleven A. M. we again met, and I preached on the subject of Christian baptism, as laid down in the New Testament; concluding with an address to the newly-baptized persons, on the privileges and duties of members of the Christian church.

On the following morning I went down to Port Maria, when our usual Lord's day services were attended by immense numbers. During the service I suffered much from excessive heat, and returned in the evening quite exhausted.

After resting a little on the Monday, on Tuesday I went to Bagnal's Vale. On my way I was exposed to both rain and a scorching sun. I found a large congregation assembled on my arrival, to whom I preached; after which I returned home, thankful, I trust, for the strength afforded me, for the disposition of the people for whose benefit I labour, and for the pleasing prospects of usefulness before me. Truly "this is the Lord's doing, and it is marvellous in our eyes."

NEW BIRMINGHAM.

EXTRACT OF A LETTER FROM MR. DEXTER,

Dated Aug. 8, 1840.

I PROCEED to give you some account of the progress of the cause at these stations, and of the manner in which the past week of festivity has been observed.

Rio Bueno.

To begin with Rio Bueno. I am sorry that at this station there does not appear to be much real progress in the conversion of sinners. We have had no baptism since the Association; nor have very many presented themselves as candidates. Still there are some respecting whom I am satisfied that they have undergone a saving change; and many others of whom our deacons have favourably reported, though I have not yet had time for conversation with them.

The congregation is larger than ever, many being frequently unable to obtain admission; and I believe that if the chapel were again enlarged, it would be the same in a very few weeks. It does not, however, appear to me advisable to enlarge either here or at Stewart-Town; but rather, if help could be obtained from home, as I sincerely hope it may, to branch off, and form new stations near the extremities of the districts, at which large congregations might at once be gathered, without any injury to the parent

churches. In the Dry Harbour district, for instance, many of the people have to walk eight or nine miles to Rio Bueno or Stewart-Town; and though that is a comparatively small distance for the healthy and strong, it is a long way for the aged and infirm; I have not, therefore, been surprised at receiving repeated requests from them that they might have a chapel in that district. On the last occasion, they assured me that if I would open a station there, they would at once raise the money for the purchase of premises. I was forced to tell them that I could receive no subscriptions for such a purpose till the debts at the present stations were paid; and that I could not, in fact, undertake any more labour without help from England.

Our Day and Sabbath-schools here are in good order.

Death has been permitted to make his ravages among us; but we trust that they who have yielded to his summons, have done so only that they may enter into the joy of their Lord. One case was particularly pleasing: I had heard that one of our deacons was very ill, and, accordingly, went to visit him. He was insensible, and appeared to be very near the gates of death. On his reviving a little, he expressed great de-

light at being permitted to see his dear minister once more in the flesh, as he had feared that he should have been called away without such an opportunity. I said to him, "Well, Thomas, you are very weak, and cannot remain here long; tell me how you feel in the prospect of eternity." "Happy, happy!" was his short, but emphatic reply. "And what is it that causes your happiness?" I asked. "O minister, I trust entirely to my blessed Jesus!" "And do you feel that Jesus is precious?" "Precious! precious! Oh, what a sinner, and what a Saviour! O that I had loved him more and served him better!" This conversation quite exhausted him; and, after I had read and prayed, we parted, never more to meet till the morning of the resurrection. I learned from his wife, that immediately on feeling himself taken worse, he had all the members and inquirers living on the property assembled in his room; and, taking his New Testament into his hand, said, "I have often read to you from this blessed book, and would be glad to do so now, but am not able. Tell me, before I am taken from you, have I dealt faithfully with your souls?" There was silence, all being too much affected to reply. "What," said he, "can no one speak? Have I told you faithfully your duty from this book?" All, with tears, replied, "Yes! yes! had we attended more to what you have told us it would have been better for us." "Well," returned he, "remember I must meet you all at the bar of God, and bear witness that you knew what was right, and that if any of you are lost it is your own fault." He was one of those whom Mr. Whitehorn intended to baptize in January, 1832; but who, in consequence of the disturbances, did not enter the church till 1835. He has left a widow with four children, and expecting a fifth. Several hundred persons were present at his funeral; and his brother deacons, as a token of respect, had, before I next visited the station, clothed the pulpit and communion-table in black.

Stewart-Town.

At Stewart-Town we are, I trust, going on well. We have had our trials, but they have done us good. From the beginning of the year, — indeed, from our revival-meeting in November, the church has been more alive than at any time since I have known it; and though the number baptized be not so great as during the first two years after I took the stations, I humbly trust that the Lord is blessing his word now more than at any previous time. In the years just referred to, the greater number of those baptized had been waiting from the time of the disturbances.

You will have perceived, by the account in the *Baptist Herald*, that we were lately privileged to add to the church by baptism forty-one persons, who had given reason to believe that they had passed from death unto life. Many of these were among the most delightfully inte-

resting cases of conversion with which I have been acquainted.

I hope, as soon as the bustle of the season has passed over, to commence examining a goodly number, who are standing ready for that purpose.

The Sabbath-school is going on as usual. Several of the newly baptized were scholars, and two teachers in it.

Here, as at Rio Bueno, many of the people have to walk from eight to ten miles; and have, for a long time, been making requests similar to those from Dry Harbour. I have been forced to meet them in the same way.

New Birmingham.

The work of the Lord appears to be prospering abundantly at New Birmingham. After the removal of Mr. Gibson by sickness, a female member at Stewart-Town was requested to take charge of the school, till I could have one of our deacons trained for the purpose. She consented to do so for three months; but, as at the end of that time my expectations were not realised, she still continues here. It has rejoiced me to see the zeal with which she has carried on the work, and the blessing which appears to rest upon her labours. The day-school has been considerably increased, and the Sabbath-school doubled; while several of the young men and women who have joined the latter have this week been baptized, and others are in a very promising state.

This little station, formed, as you know, only two years since, with fifty-four members, has now just double that number; and many more appear to be anxiously inquiring the way to heaven.

The revival, which appears to be going on, commenced here, as at Stewart-Town, about November, many dating their first serious impressions from about that time.

If I mistake not, I have once or twice written you as to the deplorably destitute condition of the back part of the parish of Trelawney, and the adjoining portion of the parish of Manchester. You will, doubtless, have learned that the inhabitants of the latter parish have recently sent deputations to brother Phillippo, requesting him to help them to a minister, and that he preached among them a Sabbath or two ago. He must have travelled between forty and fifty miles to do so, while I write this within ten miles of the boundary of Manchester, and on Wednesday had the happiness of baptizing three persons from thence. They have for some time attended here, and given pleasing testimony of their conversion to God.

Another district, lying about fourteen or sixteen miles south-west of New Birmingham, and near the borders of St. Elizabeth, is in a similar state. One of our members, who has recently been residing there, informs me that nearly all the people call themselves Baptists; and that many of the older ones, who live very consistently, have given her the following account:—

About ten years before martial law a free black man visited them, talked to them of Jesus, and, after a time, baptized some of them in our way. At length, in one of his preaching excursions, he was seized in Manchester, and hung. They have ever since continued to hold their meetings for prayer twice or thrice a week; but, having no minister of their own, attend an episcopal chapel some miles distant.

I expect two or three of the people down shortly, and hope to get more information as to their real condition; meantime I may remark, that every inquiry I have made has tended to confirm the above statement.

Strenuous efforts to obtain a new Missionary.

You will readily believe, that when I heard from brother Knibb, and from your letter to brother Clark, that so many missionaries were promised for Jamaica, it filled my heart with joy; but when I saw the terms on which alone any district could be favoured with an additional labourer, I felt there was but little hope of my obtaining any immediate assistance. Convinced, however, that it would be of no use to sit down in despair, I at once called together the deacons of Stewart-Town church, laid before them a statement of the debts upon the Mission-house and schools, amounting to about £300, and told them that if they wished to have one of the new missionaries in this district, they must clear off that incumbrance. This was the last week in July; and I begged them to state the matter to the members and inquirers as an additional inducement to bring in liberal subscriptions; the consequence was, that the amount raised there was double that of any former collection. They have not exactly pledged themselves to liquidate the debt by the end of the year, but I have no doubt that they will do it within the first quarter of 1841. The sum raised on the 1st of August, and up to the present time, is £408.

At Rio Bueno I had not a similar opportunity of seeing the deacons; nor are the people there in a condition to give so much as Stewart-Town this year, on account of the almost unprecedented drought which has prevailed on the coasts. The usual seasons, as they are termed, have been withheld, and the fields are as bare as the roads; they, however, brought 156*l*.; and there is, perhaps, about 50*l*. more yet to come. The deacons are also consulting about making another special effort in a month or six weeks. I have not my books here; but, as nearly as I can judge, the debts on the Mission premises and schools at Rio Bueno amount to between 900*l*. and 1000*l*. currency.

At New Birmingham the people had been well prepared for the occasion, by Mrs. Dexter and Miss Thomas. Having preached at Stewart-Town on the 1st, and at Rio Bueno on the 2nd instant, I reached this place on the morning of Tuesday the 4th, and had a good congregation in the afternoon.

On the following day we travelled to Quashie

River, where 29 persons were baptized. In the afternoon they were received into the church; and, together with about 300 members from this and the sister stations, commemorated the Saviour's dying love.

On Thursday the children of the day-school were examined by Miss Thomas, in reading, writing, spelling, arithmetical tables, and other simple branches of education. The progress which they had evidently made reflected great credit both upon the teacher and her pupils.

At the close of these interesting services I found that the subscriptions amounted to 121*l*., though the people had only just finished a lime-kiln, for the purpose of fitting up the chapel. This will be commenced on Monday; and I hope that, by the practice of the most rigid economy, the fitting up will be paid for by the day of the opening.

Thinking that I might not have an opportunity of sending to both you and brother Knibb by the same packet, I wrote to him fully on most of the above subjects last week, thinking that, as he knew the localities referred to, he would be better able to urge my suit with the Committee. I have requested him to lay the letter before you.

I have only one request more to make on the subject. I do not know Mr. Woolley, of Stepney College; but, from all I have heard of him from my friend Mr. Gibson, as well as from brother Dutton, both of whom knew him intimately, I would beg, that if the Committee agree to my having immediate assistance on the above conditions, he may be appointed to this district.

I sincerely hope you will, in this matter, be directed to do that which shall be most for the glory of our Lord and Master; and that, should I be disappointed in obtaining help, I may still count it my greatest honour to labour to the extent of the strength which he may afford. "Missionaries are but men;" and, while looking at the claims of my present stations, and glancing at those of the surrounding neighbourhoods, deeply do I feel this.

You will learn from Mr. Knibb, that while the former have not half the attention which they deserve, the latter must, as far as labour is concerned, be entirely disregarded.

My dear wife is as well as, under all circumstances, can be expected. My little boys are quite healthy. As to myself, the labours of the past week have enfeebled me, but, in other respects, I never was better.

Pray for me, my dear sir, that whatever may be the determination of the Committee, I may endeavour to reconcile my mind to it. Should they refuse, I shall find it hard work to do so.

Sympathizing with you under all the difficulties connected with the discharge of your office, and praying that you may have strength according to your day, I remain,

Very dear Sir,

Yours in the best bonds,

BENJ. B. DEXTER.

Home Proceedings.

HOME ARRANGEMENTS FOR NOVEMBER.

IN BEDFORDSHIRE a series of Meetings will be held at the following places:—

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| Nov. 1. Mauldon and Ampthill. | Nov. 6. Risely. |
| 2. Cranfield. | 8. Keysoe, Staughton, and Sharnbrook. |
| 3. Wootton. | 9. Keysoe. |
| 4. Bedford. | 10. Sharnbrook. |
| 5. Thurleigh. | 11. Carlton. |

Deputation, Rev. E. Carey.

In KENT and BERKSHIRE, Meetings will be held at different places, which were either unable to receive the regular Deputation, or which the Deputation were unable to visit. Deputation, Rev. E. Carey.

The Meetings in MONMOUTH are held at the beginning of the month, and those of NORTH WALES towards the close. Deputation, the Rev. J. Angus and the brethren of the neighbourhood.

It is also intended to hold Meetings in connexion with the sailing of our brother Knibb and the additional Missionaries to Jamaica.

Services will be held as follows:—

- Nov. 1. Leighton.
2. Mr. Bowes, Blandford-street, Marylebone.
 3. Dr. Leifchild's, Craven Chapel.
 4. Rev. S. Green, Walworth.
 5. Eagle-street United Tea and Public Meeting.
 6. East London, Brunswick Chapel, Mile-end.
 8. Rev. Edward Steane's, Camberwell.
 9. John-street, Bedford-row, Ordination of Mr. Woolley, and Tea-meeting.
 10. Public Farewell Meeting at Finsbury Chapel.

The friends of Missions throughout the country have promised 2000*l.* for ten additional Missionaries; and it is hoped that as London has done but little in connexion with Mr. Knibb's visit, a strenuous effort will be made to aid the Society in the extension of its operations.

WEST-AFRICAN MISSION.

WE stated, in our Number for July, that the Committee had determined, in humble reliance on the Divine blessing, to commence a Mission to Western Africa. We have now the pleasure to state, that two brethren, who are deemed, by the independent suffrages of all who know them, well qualified for the arduous task, have gone forth, with a view to explore the proposed field of labour, and take the necessary preliminary measures for settling a small band of missionaries, with the least probable risk of life and freedom, and where it may be hoped they will be most useful.

Our highly esteemed brother, the Rev. John Clarke, from Jericho, having, in some degree, recruited his health, was anticipating, with much pleasure, a return to his numerous and affectionate flock in Jamaica; but no sooner was it intimated to him that the Committee wished him to consider whether it was not

his duty to take upon him this new service, than, in the spirit of self-consecration by which he has been long distinguished, he assented to the proposal, and avowed his readiness to go. The state, and wrongs, and claims of Africa, have weighed deeply on his mind for many years; and, without suspecting to what purpose his knowledge was to be applied, he had acquired a larger amount of information on the subject, probably, than any other of his brethren. The time allowed for preparation was so brief, that it seemed, at first, scarcely probable that a suitable companion could be found for Mr. Clarke; but, within a few days of the period first fixed for the sailing of the vessel, this difficulty was unexpectedly removed. Dr. G. K. Prince, who, for some years, practised the healing art, with great reputation and success, in Jamaica, and who, in that island, became a recipient of the grace of the Gospel, evincing his sincerity by the most costly sacrifices of a temporal kind, being informed by his friend, Mr. Clarke, of his own destination, expressed his willingness to share with him the perils of the undertaking, and was gladly received, with that view, by the Committee.

Application was made, in the first instance, for a passage by the Government steamers; but this not being granted, they have embarked on board the *Golden Spring*, Captain Irvine, a vessel belonging to the African Company, taken up by Government, to carry coals for the expedition. Her destination is ultimately Fernando Po, calling at Cape Palmas and Cape Coast Castle by the way. From Fernando Po our brethren will cross over to the main land, examining, in the first instance, the high lands at the Cameroons; and then, probably, proceeding up the Niger as far as Idda, Egga, or Rabbah, as opportunity may be afforded. The district about the Cameroons is inhabited by the Eboes, a numerous tribe, of whom Mr. Clarke has not less than 300 connected with his church in Jericho.

All who are able to appreciate the difficulties, of various kinds, connected with the entrance into such a field as that which our friends are about to penetrate, will be thankful to hear that, no sooner was the undertaking resolved on, than unexpected and highly important facilities presented themselves. To the late Governor of Fernando Po, especially, Lieutenant-Colonel Nicolls, R.M., the Committee are under great obligations, for the kindness and promptitude with which he has furnished valuable information, derived from his personal experience; as well as given letters of introduction to several of the native chieftains at Fernando Po and on the coast. Indeed, it has been impossible to witness the successive incidents which have marked the whole proceeding, without being encouraged by the persuasion that the hand of the Lord has been with his servants for good.

Such was the uncertainty, from day to day, of the precise time when our Deputation were to go on board, that it was impossible to give sufficient notice of a General Meeting on their account, previous to their departure; but as they remained a few days longer than was at first expected, they met on Friday, the 9th inst., with the ministering brethren of the South London District, who assembled on that evening at the Rev. Mr. Sowle's chapel, at Battersea. On Lord's day evening, the 11th, they were affectionately commended to the Divine protection by Dr. Cox and his friends, at Hackney; and as it was found there would be still another day spent on shore, a hurried notice was sent out for a third service, of the same nature, at New Park-street, where a considerable number of ministers, and other friends, were gratified with the opportunity of expressing their Christian sympathy and devout aspirations on their behalf.

On the next day, Tuesday, the 13th, they embarked; and though at the

time of this being written, it is not known that the vessel has left Gravesend, it is most probable she has done so. Surely our friends throughout the kingdom will require no exhortations to bear their beloved brethren on their hearts before God. They are eminently hazarding their lives for the sake of the Lord Jesus. May it please Him, whom the whole course of nature submissively obeys, to preserve them as in the hollow of his hand, and abundantly to crown their enterprise with his blessing!

Fen-court, Oct. 20.

After the above article was sent to press, the Editor received the following letter from his friend, Mr. Clarke; which he inserts, as a delightful and instructive indication of the frame of mind in which our brethren have gone forth on their errand of mercy.

*Barque Golden Spring, off the Downs,
Oct. 16, 1840.*

My dear and respected Brother in Christ,—
After parting with you at Fen-court we proceeded to Gravesend, and went on board our vessel; we, however, found that she could not sail before the afternoon of the following day. We returned on shore, and slept there for the night. On the Wednesday night we slept on board, and moved a little down the river yesterday, but, before dark, found it necessary to anchor off the Nore Light. This morning we expect to reach the Downs, and in the afternoon our pilot will probably take his leave of the vessel. I write these few lines to bid you again farewell, and to beseech you to do all you can for the sending of the Gospel to the interior of Africa. We may be swallowed up in the mighty deep, and joyfully go to heaven from that water which is held in the hollow of the Almighty's hand; but Africa's millions must not, for this, be left to perish. We may die on the voyage, or soon after our arrival on the coast; but still remember we die happy in the performance of duty, and care not that our exit to a better state should be lamented. But Africa's woes ought to induce lamentation, and excite not only to tears of compassion, but to acts of devotedness and self-denial, and to endeavours to rescue her from her long, long night of misery and eternal death. We may live to do all that our hearts desire. God grant it may be so! I at this moment am willing to die, or at any moment God has appointed; but I do not desire to die, but to live, for the good of Africa. I shall think it real pleasure to suffer in the service of my God and for Africa; and, as long as I can do good for that land, I shall gladly endure any trial, and remain absent from the blest abode above, where holiness and freedom from suffering eternally fill each blest seraphic spirit with unspeakable delight.

I shall thank you to acknowledge, in the *HERALD*,—

1. A tin-case of 10,000 needles, from the Rev. J. Smith, of Astwood.

2. A suit of clothes (black), from Mr. Johnson, Ashton-under-Lyne.

3. A parcel of books in the Greybo language, from Miss Dring, of Hull.

4. Eight books, in the Susoo, Eyo, Bullom, and Sherbro tongues, from the Church Missionary Society.

5. Three books, in the Mandingo and Bechuana tongues, from the Wesleyan Missionary Society.

6. Copy of a manuscript in the Kreu language, from Dr. Hodgkin.

7. Specimens of African languages, tracts, and school-books, by Mrs. H. Kilham, from Robert Forster, Esq., Tottenham.

8. A grant of Arabic Scriptures, Psalms, Gospels, &c., from the British and Foreign Bible Society.

9. Grant of tracts and school-books, from the Religious Tract Society.

10. Two copies of *Slave-Trade and Remedy* from Sir T. F. Buxton.

11. *McQueen's Africa*, to Dr. Prince, from Capt. Bird Allen, R.N.

12. Papers, &c., from the Society for the Civilization of Africa, by Capt. Washington, R.N.

13. Various important Papers of Instructions to Travellers, and Reports of Aborigines Society, from Dr. Hodgkin.

14. Letters of Instructions relating to Health, printed paper on Cholera, &c., from Mr. James Peggs, Bourn.

15. Valuable advice from Lieutenant-Colonel Nicolls, and letters of introduction to—

(1.) Mr. John Scott, chief constable, Fernando Po.

(2.) Capt. John Becroft, Fernando Po.

(3.) Duke John Lyambo, Old Calabar, regent.

(4.) King Aqua, of Cameroons.

(5.) King William, of Bimbia.

(6.) King Boz, of Brass.

(7.) King Bell, of Cameroons.

16. Introductions from Dr. Hodgkins to the Governors at Cape Palmas and Meaurado.

17. Thanks are also due to Mr. McGregor Laird, Esq., for very important advice and information; and also to Lieutenant-Colonel Nicolls, for the deep interest he has taken in the important enterprise.

Capt. Irving is very kind, and Capt. White exceedingly agreeable. We have on board eight black persons, from Cape Palmas, Cape Coast, and Fernando Po; and believe the captain will

encourage us to do all the good we can to his ship's company.

We have not yet had any sea-sickness.

I now hastily conclude; and remain,

Your affectionate brother in Christ,
JOHN CLARKE.

P.S.—Please to remember us in your daily prayers, and allow not the church of Christ to forget Africa. Suffer not her perishing millions to rise up against you in the day of judgment.—
Farewell.

MEARD'S COURT AUXILIARY SOCIETY.

OUR readers may have noticed, in our Number for September, the acknowledgment of a collection of 30*l.*, made at the Rev. John Stevens's chapel, Meard's Court, Soho, after a sermon by Mr. Knibb. We have the pleasure to add, that our respected friends, comprising that church and congregation, have since unanimously concurred in forming an Auxiliary Society, which has already remitted to Fen-court the sum of 55*l.* We have great pleasure in laying before our readers the excellent Address, issued by the Committee of this active Auxiliary on its formation:—

Christian Friends, — The Committee have great pleasure in laying before you a statement of the formation of the above Auxiliary to the Baptist Missionary Society, for the purpose of disseminating the Gospel of the grace of God into heathen lands, but more especially into Africa, where the horrible traffic in human blood has long been carried on; and beg leave most respectfully to solicit your co-operation in aid of this work of faith and labour of love, humbly imploring the Divine blessing and influence, without which all means will prove abortive.

That the providence of God is opening the way for the Gospel to be sent into Africa appears to us in a very striking and evident manner, with a clearness that cannot fairly be denied, and ought not to be overlooked by Christians of any denomination, and in which all may unite, without denying those principles by which they are individually distinguished; the hand of the Lord appearing, in a most remarkable manner, in the conversion of many of the negroes, who have been stolen from Africa, and sold for slaves to the West India planters; but who now, having obtained their freedom, are desirous of returning to the land of their nativity, there to publish the glad tidings of salvation through a crucified Saviour. Means only are wanting, and they only wait to be furnished with pecuniary aid for the undertaking; thus it is evident the Lord has a chosen people among the sons of Ham, whom he intends to gather by the preaching of the Gospel.

And can we, Christian friends, stand still, while this work of the Lord is going on before our eyes, without rejoicing thereat, and feeling desirous to aid, by our subscriptions and dona-

tions, in promoting it? And shall not our affections extend as far as the election of grace and the purchase of Messiah's blood extends, when it is made manifest by the regenerating influence of the Holy Spirit? These impressions have determined us most sincerely to invite you to unite with us in following the leadings of Divine Providence, and the operations of Divine grace, in the furtherance of this good work which is now brought before us, in which we have now opportunity to assist; and which will be accomplished whether we have any hand in it or not, for "the counsel of the Lord shall stand, and he will do all his pleasure."

We submit, then, this address, Christian friends, to your serious consideration, wishing every one to be fully persuaded in his own mind of the propriety of uniting herein; and then to give according to the ability which God hath given, remembering that "the Lord loveth a cheerful giver;" and if there be first a willing mind, it is accepted "according to that a man hath, and not according to that he hath not." May the Lord pour out his Spirit upon his ministers and people, and accomplish his purpose in the ingathering of his elect, by the propagation of the Gospel among "all nations, and kindred, and tongues, and people."

Several ladies having kindly tendered their services, are now engaged as collectors; and any other persons wishing to do the same may be furnished with books and cards for that purpose, on application to the Treasurer or Secretary, by whom, also, subscriptions and donations will be thankfully received.

W. BONFIELD, Secy.

DEPARTURE OF MR. KNIBB, WITH OTHER MISSIONARIES.

A PASSAGE has been secured for Mr. Knibb, and the friends who are about to accompany him back to Jamaica, in the *Reserve*, Capt. Hoseason, which is expected to sail on the 10th of November. All packages intended for Mr. Knibb, or any other of the missionaries on the north side of the island, must be forwarded to Fen-court by Thursday, the 5th proximo.

The Committee have been much encouraged by the liberal response which has been made by their Christian friends, wherever their respected brother has been, to his appeals on behalf of

Africa, and for the extension of the Mission in Jamaica. It would have been gratifying, had it been possible to meet the earnest requests from many other quarters for a visit from him. In all cases, the best has been done that circumstances would admit of; and our grateful acknowledgments are due to the gracious Providence which has carried our esteemed missionary, for six months in succession, through a continuous series of labours, such as few constitutions would have been able to sustain.

ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to Miss Cannon, of Waltham Abbey, for a parcel of Magazines; also, to a friend, for a box of half-bound Magazines, and Jowett's Researches, sent by the Brighton van; for a box of fancy articles, from a lady of the Established Church, by the Rev. John Walcot, Ludgershall; for a box of apparel, from Mrs. Risdon, Birlingham, for Mrs. Clark, Brown's Town; and for a parcel of books, from Miss Higgs and Miss Youngman, for the use of students for the ministry in Jamaica, by the Rev. W. Knibb.

A truss of linen and a box of Magazines have been received from Manchester for Mr. Knibb likewise, a case of apparel and useful articles, from Mrs. Innes, of Edinburgh. A parcel of Spanish tracts, for Mr. Knibb, has been received; also, a cask and case of medicines, and a crate of earthenware.

Two boxes are in hand for Mr. Hutchins; a small box, for Mr. Clark, of Brown's Town; and a parcel of books, for Mr. Merrick, of Jericho.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the Month of September, 1840.

Our country friends will observe that we now adopt a different plan of acknowledging the Contributions. It is the same, in fact, which is acted on by each of the other Missionary Societies. To give the particulars, month by month, involves an expense of time and labour to which the limited Establishment at Fen-court is inadequate; not to advert to the reasonable complaint, that space is most inconveniently taken from Missionary intelligence, which is interesting to all, to insert a mass of names and figures, interesting to a very few. The details will be given, as heretofore, in the Annual Report.

SUMS RECEIVED AT
FEN-COURT.

	£	s.	d.
Subscriptions.			
Joseph Fletcher, Esq.....	4	4	0

Donations.

W. A. Hankey, Esq., for			
Rev. S. Oughton.....	10	0	0
Thos. Hankey, Esq. ditto	5	0	0
Rev. J. A. James, for			
Africa	5	0	0
Mrs. Cross	0	10	0
M. E.	5	0	0

	£	s.	d.
Mrs. Masters, for En-	20	0	0
tally			
J. H. Allen, Esq., for			
Africa	5	0	0
S. G., by Mrs. Cox	5	0	0
J. P.	10	0	0
Geo. Kitson, Esq.....	5	0	0
Ditto, for Africa	5	5	0
S. S., per Record	10	0	0
Mr. James Oliver, New-			
ington	5	5	0
Ditto, for Africa	5	5	0
A constant Reader of			
the Patriot, for Africa	5	0	0

	£	s.	d.
N. Roberts, Esq.	10	10	0
Ditto, for Africa	10	10	0
A Well-wisher, for Africa	1	0	0

LONDON AUXILIARIES.

Henrietta-street	38	18	5
Hackney:—			
Collected by			
Mrs. Elliott, for En-			
tally	0	10	6

£ s. d.	£ s. d.	£ s. d.
COUNTY AUXILIARIES.		
<i>Bedfordshire.</i>		
Leighton Buzzard:—		
By Rev. E. Adey	50	6 0
Ditto, for schools.....	2	0 0
Ridgemount:—		
By Rev. J. Angus	15	9 11
Luton:—		
E. Waller, Esq., for additional Missionaries to Jamaica ...	10	10 0
<i>Berkshire.</i>		
Reading Auxiliary, on account	88	0 0
<i>Derbyshire.</i>		
Derby	40	13 6
<i>Dorsetshire.</i>		
Poole	14	1 0
<i>Essex.</i>		
Colchester:—		
By W. W. Francis, Esq.		
John Foster, Esq., Biggleswade, for additional Missionaries to Jamaica.....	25	0 0
Ditto, for Africa	25	0 0
Collections and donations	35	0 0
Ditto, for Africa	25	0 0
<i>Gloucestershire.</i>		
Coleford, for additional Missionaries to Jamaica	100	0 0
Nailsworth:—		
A Lady, by E. Barrett, for Africa	0	14 6
Gloucestershire Auxiliary, by P. King, Esq.	1	0 0
Ditto, for Africa	28	2 0
Eastington.....	0	16 0
<i>Cheltenham:—</i>		
Mr. T. R. Conder, for Africa	5	0 0
<i>Hampshire.</i>		
Wellow, I. W.—by Rev. W. Elliott	2	9 0
Portsmouth, &c., Branch, on account	100	0 0
Southampton:—		
Mr. W. Jones, don.	3	0 0
Jersey:—		
By Rev. G. H. Davis	17	6 6
Guernsey	9	14 8
Newport, I. W.:—		
For Africa	3	12 0
Beaulieu:—		
By Rev. J. B. Burt—	14	14 7
<i>Hertfordshire.</i>		
St. Albans:—		
For Ceylon press	29	14 6
Ditto, friends for Eliza Upton, <i>Entally</i>	4	0 0
Ditto, Miss Daniel, for Native Agency, Ceylon	1	12 6
<i>Kent.</i>		
T. E. M., donation.....	5	0 0
Eynsford:—		
Collected by Rev. J. Broad	8	7 6
Sevenoaks:—		
Mr. J. Palmer and family, for Africa...	4	0 0
<i>Lancashire.</i>		
Liverpool Auxiliary, on account.....	134	0 0
<i>Northamptonshire.</i>		
Thrapston, for Africa...	1	0 0
Braybrook.....	1	15 1
<i>Nottinghamshire.</i>		
Nottingham:—		
John Heard, Esq., for India.....	50	0 0
<i>Somersetshire.</i>		
Bath:—		
On account	30	0 0
<i>Suffolk.</i>		
Ipswich:—		
Mrs. Cobbold, for Africa.....	1	1 0
<i>Shropshire.</i>		
Shropshire Auxiliary ...	84	6 7
Ditto, for Translations	0	10 0
Ditto, for Africa	0	10 0
<i>Warwickshire.</i>		
Birmingham.....	24	11 8
Ditto, for Africa	1	12 5
<i>Yorkshire.</i>		
Bradford:—		
Mr. H. Forbes, for Africa.....	5	0 0
NORTH WALES.		
Anglesea:—		
By Rev. W. Morgan .	1	5 0
Wrexham:—		
Mr. J. Griffiths	50	0 0
SCOTLAND.		
Jedburgh:—		
Friends, by Rev. C. Robson, <i>Berwick</i> ...	2	0 0
Dunkeld Missionary Society, by Rev. J. Black	3	0 0
IRELAND.		
Maghera:—		
By Mr. Carson	4	13 9

EXTRA DONATIONS FOR REBUILDING THE CHAPEL AT SAVANNA-LA-MAR

From April 15 to Sept. 30, 1840.

	£	s.	d.		£	s.	d.
Ipswich friends, by Mr. Pollard	14	8	8	Friend at Watford	5	5	0
Pershore friends, by Rev. F. Overbury ...	8	10	0	Kelshall—Mr. and Mrs. Fordham	1	0	0
Bristol, by R. Leonard, Esq.	25	0	0	Mrs. Gouldsmith, Islington	5	0	0
South London Auxil., by G. Kitson, Esq.	0	11	0	B. Risdon, Esq., Birlingham	10	0	0
Camberwell friends, by the Treasurer	1	6	0	Mr. Baker, Andover	2	0	0
Ditto, by Miss Bliss	1	0	0	A Suffolk farmer, by Rev. J. Sprigg.....	1	0	0
Plymouth, by Rev. S. Nicholson	13	8	6	Mr. J. Miller, Gorsell.....	5	0	0
Ashford—Collected by Mrs. Vines	2	2	6	Friend, by Rev. J. Dyer.....	1	0	0
Colchester friends, by Mr. E. Warmington, additional.....	0	5	0	Mrs. Blacket, Brixton-hill.....	1	0	0
Cheddar Friends, by Mr. Clark	3	17	1	Mr. John Ruff, Hampton	1	1	0
				Ross—Collected by Miss Lewis.....	2	7	0

ERRATUM.

In our Number for July, the Weymouth collection should have been £10. 12s. instead of £29, which is the whole amount of the remittance, including Miss Gulpin, 14s. Having been received after March 31, no part appears in the last Report.

IRISH CHRONICLE.

NOVEMBER, 1840.

Subscriptions and Donations thankfully received by the Secretary, Rev. S. GREEN, 61, Queen's Row, Walworth; by the Rev. J. DYER, at the Baptist Mission Rooms, 6, Fen Court, Fenchurch Street; and the Rev. STEPHEN DAVIS, 92, St. John Street Road, Islington; C. BURLS, Esq., 19, Bridge Street, Blackfriars; SANDERS, 104, Great Russell Street, Bloomsbury; LADBROKE & Co., Bankers, Bank Buildings; by the Rev. C. ANDERSON, Edinburgh; the Rev. Mr. INNES, Frederick Street, Edinburgh; the Rev. J. FORD, 8, Richmond Hill, Rathmines-road, Dublin; by the Rev. C. HARDCASTLE, Waterford; Rev. F. TRESTRAIL, Rock Grove Terrace, Strand Road, Cork; by Mr. J. HOPKINS, Bull Street, Birmingham; and by any Baptist Minister, in any of our principal towns.

SPECIAL.—Our friends are aware, from former announcements on the subject of funds, that the Society for a long time past has been under the necessity of retaining £450 borrowed money, for which, of course, interest has to be paid. This interest would support a reader—one of the most useful class of evangelical labourers in Ireland. At Midsummer last the Committee had to borrow £200 more; and to meet the Michaelmas payments, £400 had to be added to this large debt. This statement, together with that of an increasing demand, and increasing opportunities for the labours conducted by the Society, will, we trust, be amply sufficient to arouse our friends to the efforts immediately necessary. God has mercifully influenced them to provide for the Society's wants on former occasions of similar difficulty. We dare not as yet, therefore, recal our agents, but who is ready to bid us continue and rather augment than lessen their number? Receipts since Michaelmas reduce the debt to £950.

Walworth, Sep. 17, 1840.

WILLIAM LORMER writes from Tubbermore, county Derry, Oct. 1.

July. In this month I visited 100 families, and in the course of my visits, I met with much encouragement in my work. On the 7th I called with a female about eighty years old. She is a Protestant; was always in poor circumstances, and, till lately, deeply ignorant of the truth about the Saviour. About a year since, when I was reading in this neighbourhood before going to Bangor in connexion with your society, I began a weekly meeting in Tubbermore, when a few aged people met to hear the word of life, the object of the meeting being chiefly for such. This aged female, though scarcely able to walk, came in regularly every evening. And, it was truly cheering to see her come, trembling on her staff; and, eager to hear about the Saviour, she would have herself seated on a little stool, close by my chair. She appeared always to be drinking in every word which I spoke; and, with joy beaming in her countenance, when I would be leaving them, would grasp my hand, and cry out, "God bless you; you comfort my heart; you speak so much of the love of

Jesus to poor sinners like me." I visited her several times since, and she appears to be rejoicing in the Saviour.

On the 11th I called in another house, in one apartment of which was lying, on a hard bed of straw, a female about seventy years old, a Roman Catholic; she was suffering severe sickness. The room was damp, the window broken, and the rain beating in, and she had scarcely as much bed-clothes as was sufficient to cover her. She knew me, and expressed great joy at seeing me. I spoke to her of her poor situation. "I am," said she, "in a poor case indeed. I have had nothing to eat for these three days, and can get no drink but water; but I hope I will soon be in a better country than this." Rejoiced to hear her speak in this way, I said, "That is a glorious hope, Mary, if you have it fixed on a good foundation." "My whole hope," she said, "is in Jesus. He is all my trust. I believe in his blood, and nothing else. *It is all folly,*" she said, with particular emphasis, "*it is folly, to trust to ourselves, or our clergy, or to what they can do for us. Nothing but the blood of Jesus can wash out my sins.*" I then asked her how

she learned that way of salvation. "I often heard it among Mr. Carson's hearers," she said, "but I heard it with joy from yourself at Mr. Stevenson's last summer. I was sorry when you left us; but you were useful to my poor soul the time you did attend; and I hope to more than me. May the Lord bless you."

I think there is much encouragement in this. Mr. Stevenson is the magistrate of Tubbermore. Last summer I attended at his place every Saturday morning, to read and speak of Jesus to the beggars of the neighbourhood, who were gathered there on that day in every week, to have their wants supplied by Mrs. S. There were usually from twenty to forty present. Among the rest was this poor Roman Catholic female. She now appears to rejoice in the blood of the Lamb; and although she says she heard of the Saviour from other individuals, yet she ascribes her present joy in the truth to the blessing of the Lord on what she heard from me on the occasions alluded to. Surely this is encouragement to the Lord's people to be "instant in season, and out of season," in telling poor, perishing sinners of the love of the Saviour!

A more afflicting sight I cannot conceive, than so many poor, ragged, beggars, from twenty to eighty years old, many of them lame, halt, and blind, all pressing round me to hear about the Saviour. One of them, a Roman Catholic, asked me for a New Testament. When I gave it to him, I inquired why he wished to have it? "Because," said he, "I wish to know all I can about the love of that Saviour you speak so much of to us poor people." But perhaps the priest will not allow you to read it," I said. "No matter about the priest," he replied, "I'll read that good book, and take care of it: for I like too well to hear of the love of Jesus, not to read his word, that speaks so much about him, no matter who says against it." Surely this is encouragement.

August. This month I visited 124 families. As usual, I was well received upon the whole. In some cases, even among Protestants, I have met this month a large measure of coldness and indifference; and, as much ignorance of the truth generally, as among Roman Catholics. On the 24th, I called in a house occupied by Roman Catholics. One of the members of the family was lying very ill. I talked to the sick person of the uncertainty of life, and of the importance of an interest in the work of Jesus, but they endeavoured to turn all I said into ridicule. An old man, a Protestant, however came in, with whom I had a very profitable conversation on the way of salvation by Jesus, which afforded them a hearing of the truth. I inquired if they could read, when they replied they could

not. I told them that my object in calling was not to contend with them about their religious opinions, nor to proselyte them to what they called my "*new religion*;" but to read or talk with them, about the love of Jesus to perishing sinners of every creed: they permitted me with pleasure to read to them. When leaving them, they all thanked me for calling, and, with one voice, cried out, "We hope you will be no stranger."

In the course of my visits on the 25th, four Roman Catholic families came into one house, and listened to me reading the word of God with the greatest attention. After I had done, some of them said, "We see plainly that you wish all people to be happy, no matter what sort their religion is; God enable us to mind what you say: Call when you like, and you are a thousand times welcome."

Rev. J. BATES writes from Ballina, county Mayo, Sept. 30,

In reference to what the Lord has enabled me to do this last month I have to communicate the following. I have visited every one of the schools, and, with one or two exceptions, they were very well attended. Several of the children had some scriptural lessons to repeat, but from the increased and increasing activity of the priests, they do not commit so much to memory as they formerly did. They are not interrupted until they have learned to spell, and are beginning to read the word of God, then through priestly influence they are withdrawn from our schools, that they may attend some of their own. Thus we find that they will be permitted to receive education from Protestant schools, until they are beginning to receive the elements of scriptural instruction, and then the best of the children are instantly withdrawn. The priests in this respect are much more active than they formerly were, consequently the children in our schools cannot receive as much scriptural education as they formerly did. In proportion as scriptural education has increased, the activity of the priests has increased in opposing it, and striving to keep the Roman Catholic children from being brought up under its influence.

In most of the places where I preach, I find the congregations about as usual. There are some few independent minds who will think for themselves, and not be swayed by the influence of custom; but after all, through the power of the landlord, the craft of the priest, and the influence of the rector, the majority of Irishmen are kept in a state of mental slavery. The more activity, the more opposition; the more opposition the more inquiry; and the more inquiry the more likely the people are to find the truth. We have a few

inquirers, and I should not marvel if the Lord should favour us with another baptizing before long.

From the journals of the readers you will find that they are still going on. During the past month they have made 518 visits to various families where they have had Christian conversation, read the scriptures, and engaged in prayer as they found circumstances to permit. They have also distributed about 300 tracts, besides a few copies of the New Testament have been put in circulation among the poor. The seed thus sown I trust will have the blessing of heaven attending it, and bring forth a rich harvest of immortal souls.

The spirit that is wanting is that of holy piety, faith in God, and untiring zeal. We are in danger of being drawn aside from our work by the influence of some temptation around us. Unfaithfulness is exhibiting a promise of ease, vanity a promise of distinction, infidelity a promise of freedom from guilt, and the extinction of all future pain. The faithful servant of Jesus, however, can hear a voice saying unto him, "Be thou faithful unto death, and I will give thee a crown of life."

ADAM JOHNSTON writes from Drumahair, Sept. 28.

Since my last I have been employed as usual in reading and explaining the glad tidings of salvation, to many who never had an opportunity of hearing the word of God proclaimed to them in their native tongue; and many of them heard me very attentively, and seemed willing to be instructed in the truths of the gospel. I may say there is not a day that I travel but I see a fresh discovery of the good resulting from the labours of the society. A few days ago I visited the house of a school-master of the name of R——, a Roman Catholic; he teaches a country school; after reading several portions of the word of God for him and family, and conversing with them on its gracious contents, I introduced a few tracts, which he gladly received, promising at the same time that he would read them himself and then lend them to others. And I have reason to believe that the reading of these tracts and having the scriptures read had a blessed effect on his mind, for in three days after he called to my house to see if I could give him more tracts; he also told me he never got so much information as he got by reading the tracts. I gave him six more. I trust they will prove a blessing to his immortal soul. I heard since, that he is not only reading them himself, but is also endeavouring to explain their contents to his scholars: may the Lord teach him by his wisdom, and lead him to seek Jesus,

whom to know is life eternal. Thus, Sir, by the feeble instrumentality of your society, many have been brought to cast their idols to the moles and to the bats, and have been led from popish influence to partake of the quickening influence of God's holy Spirit: may this be the case with many for the Redeemer's sake!

At present there is a prospect of much good being done in this neighbourhood; our meetings are well attended, as you will see by my book, and I hope we will be able in future to hold more meetings in the week, as the nights are now getting long, and our friends at Drumahair have agreed to have three meetings in the village each week, where we had but two. We have similar arrangements in many parts of the country; we expect by the blessing of God to spend this winter the happiest we ever spent in this country. From the good that has been done here from time to time, we are filled with large expectations. God now waits to be gracious; his feast of mercy is spread, and though myriads of guests have partaken of it, yet there is room,—the door is now open, but who knows how soon it may be shut?—therefore we are called on to work while it is called to-day, for the night of death is fast approaching, when no man can work.

JOHN GOLDRICK writes from Castlecomer, Queen's county, Sept. 30.

I have little to say this month by way of abstract, as the principal portion of my labour has been almost entirely confined to this town and its immediate vicinity. I have not been able often to visit the colliery this month, but I can with confidence state that the spirit of inquiry and the desire to hear the gospel preached which you witnessed when you first addressed them, is not in the least diminished. I expect that many Roman Catholics will in the course of the winter be added to your congregation. They are, with few exceptions, the most anxious to obtain scriptural information. The military barrack is closed to us for some time, the army being called away, but others will of course succeed, and the Lord may be graciously pleased to open this station again for the admission of his own word. This town is indeed sterile soil, but you know that the sacred promise is pledged that the wilderness shall blossom as the rose, and that the knowledge of the Lord Jesus Christ, our glorious Redeemer, will triumph over every opposition. For the Lord will reign till all his enemies are put under his feet. I wish you could send me some tracts. I distributed a few with good effect. I will direct a person to call for them if you can give them.

MICHAEL MULLARKY writes from Cork, Sept. 22.

When I had the pleasure of seeing you in this country, I felt depressed in consequence of the meetings and Sunday-school at Blackrock being opposed in a quarter from which I least expected it, but I am glad to inform you that the opposition has subsided, the congregation is increased to an encouraging degree, the Sunday-school is well attended, and the Lord seems blessing his word to the souls of sinners. Mr. Brown, a member of the congregation, who occasionally teaches in the Sunday-school, lately requested to be permitted to join the church at Marlboro' Street, by submitting to the solemn and significant ordinance of baptism. I trust others are directing their faces Zionward, and promising to walk on the narrow road that leads to happiness.

In my intercourse with Roman Catholics, I find their respect for God's word, and their knowledge of the sacred volume, greater than I anticipated. On entering a house in Blackrock, a few days ago, I met a young man with a book in his hand; I asked him what he was reading. He said the Testament. I told him I was glad to find him reading such an excellent book. "Indeed it is an excellent book," said he, "if I understood it." I took the book out

of his hand, which I found to be the Douay version, and read several passages for him, such as John iii. 15, 16; 1 Tim. i. 15. And asked him, did he understand what these meant? when he exclaimed, with joy beaming in his countenance, "Oh, who could mistake these passages." After a short conversation he asked me in, and I was much pleased with the interview. We have reason to be thankful that the Lord has blessed, from time to time, the labours of his faithful servants, in making them the instruments in bringing one and another from the pale of the Romish church; but from the enlarged degree of scriptural knowledge which is prevailing among enlightened Roman Catholics, and the want of confidence which many of them manifest in the doctrines and ceremonies of their church, we have reason to hope that the time is not far distant when they will relinquish their errors, not in solitary individuals, but in thousands, and embrace the pure faith. Let us labour in faith; we have the means in our hands—the everlasting gospel—the means that have already been blest,—and in the faithful and prayerful use of them, we have reason to believe that that God, who has promised his word will not return to him void, will crown our efforts with abundant success.

Receipts to the end of September, 1840.

Wotton-under-Edge.

Mr. Rogers	0 10 0	
Miss Eley	0 10 0	
Small sums	0 17 0	
		1 17 0
Bath, at Rev. D. Wassell's	6 1 7	
A Friend at Jersey, per Rev. G. H. Davis	1 0 0	
Sale of Fancy Articles, contributed by		
Mrs. Bartram, Northampton	2 5 0	

Collected by Rev. S. Davis. Chatham.

At Rev. G. Lewis's	4 14 8	
Mr. J. Acworth	0 10 6	
Mr. Brock	0 5 0	
Mr. Scott	0 5 0	
Mr. Bakey	0 5 0	
		6 0 2
Mr. F. Westley, sub. per Secretary....	1 1 0	
Mr. J. Bolton, per Mr. Scott, Loughboro'	0 10 0	

. In the June Chronicle, the Collection at Finsbury Chapel is entered £27 18s. 9d., but in this sum a donation of 5s. was included, which should have been added to the Collection by Rev. T. Davis, Ashford, as under,—Miss Reader, 5s.



Dr. Rhys Stephen

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